I Have perused this ensuing *Dialogue*, and find it tending to Peace and Holiness, the Author endeavouring to reconcile and heal those unhappy *Differences* which have lately broken out afresh amongst us, about the Points therein handled and cleared: For which cause I allow it to be printed, and *recommend* it to the Reader, as a Discourse stored with many *necessary and seasonable Truths*, confirmed by Scripture, and avowed by many approved Writers: All composed in a familiar, plain, moderate Stile, without Bitterness against, or uncomely Reflections upon others; which *Flies* have lately corrupted many Boxes of (otherwise) precious Ointment.

May 1. 1645.

Joseph Caryl.

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Joseph Caryl.

THE MARROW OF *Modern Divinity.*

TOUCHING

The *Covenant of Works*, and the *Covenant of Grace:* With their Uſe and End, both in the time of the Old Teſtament, and in the time of the New.

Clearly deſcribing the Way to Eternal Life by JESUS CHRIST.

In a Dialogue betwixt

Evangeliſta, a Miniſter of the Goſpel.
Nomiſta, a Legaliſt.
Antinomiſta, an Antimonian. And
Neophytus, a Young Chriſtian.

Edward Fisher
By *E. F.* Fisher

The Ninth Edition.

With the Commendatory Epiſtles of divers Divines of great Eſteem in the City of *London.*

London, Printed for *Nath. Hillar* at the *Princes-Arms* in *Leaden-hall-ſtreet*, over againſt *St. Mary-Ax.* 1699.

194.118.5

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To the Honourable

Col. *John Downes*, Esq;

One of the Members of the Honourable *House of Commons* in Parliament, Justice of Peace, and one of the Deputy Lieutenants of the County of *Sussex*, and Auditor to the Prince his Highness, of the Dutchy of *Cornwal*, *E.F.* wisheth the true Knowledge of God in Jesus Christ.

Most Honoured Sir,

ALtho I do observe that new Editions, accompanied with new Additions, are sometimes published with new Dedications; yet so long as he who formerly owned the Subject, doth yet live, and hath the same Affections towards it, I conceive there is no need of a new Patron, but of a new Epistle.

Be pleased then, most Honoured Sir, to give me leave to tell you, that your Eminency of place did somewhat induce me, both now and before, to make choice of you for its Patron; but your Endowments with

Grace did more invite me to it, God having beſtowed upon you ſpecial ſpiritual Bleſſings in heavenly Things in Chriſt: *For it hath been declared unto me by them that knew you when you were but a Youth, how Chriſt met with you then; and by ſending his Spirit into your Heart, firſt convinced you of Sin, as was manifeſt by thoſe Conflicts which your Soul then had, both with Satan and it ſelf, whilſt you did not believe in Chriſt: Secondly of Righteouſneſs, as was manifeſt by the Peace and Comfort which you afterwards had, by believing that Chriſt was gone to the Father, and appeared in his Preſence as your Advocate and Surety that had undertaken for you: Thirdly of Judgment, as hath been manifeſt ever ſince, in that you have been careful with the true godly Man,* Pſal. 112.5. to guide your Affairs with Judgment, *in walking according to the Mind of Chriſt.*

I have not forgotten what deſires you have expreſſed to know the true Difference between the Covenant of Works, *and the* Covenant of Grace, *and experimentally*

to

to be acquainted with the Doctrine of Free Grace, the Mysteries of Christ, and the Life of Faith. Witness not only your high approving of some Heads of a Sermon which I once heard a godly Minister preach, (and repeated in your hearing) of the Life of Faith, but also your earnest Request to me to write them out fair, and send them to you into the Country: Yea witness your highly approving of this Dialogue, *when I first acquainted you with the Contents thereof, encouraging me to expedite it to the Press, and your kind Acceptance, together with your cordial Thanks for my Love manifested in dedicating it to your honoured Name.*

Seeing then, worthy Sir, it hath pleased the Lord to enable me both to amend it, and to enlarge it; I hope your Affections will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed Truths, and thro the Blessing of God may be a means to root them more deeply in your Heart. And truly, Sir, I am confident the more they grow and flourish in any Man's Heart, the

more will all Heart-corruptions wither and decay. Oh, Sir, if the Truths contained in this Dialogue were but as much in my Heart, as they are in my Head, I were a happy Man, for then ſhould I be more free from Pride, Vain-glory, Wrath, Anger, Self-love, and Love of the World than I am, and then ſhould I have more Humility, Meekneſs, and Love both to God and Man than I have: Oh then ſhould I be content with Chriſt alone, and live above all the things in the World; then ſhould I experimentally know, both how to abound, and how to want, and then ſhould I be fit for any Condition, nothing could come amiſs unto me: Oh that the Lord would be pleaſed to write them in our Hearts by his bleſſed Spirit.

And ſo moſt humbly beſeeching you ſtill to pardon my Boldneſs, and to vouchſafe to take this Book into your Patronage and Protection, I humbly take my leave of you, and remain

Your Obliged Servant
to be commanded,

1646.

E. F.

To all such humble Hearted Readers, as see any need to learn, either to know themselves, or GOD in Christ.

Loving Christians:

CONsider, I pray you, that as the first *Adam* did as a *common Person*, enter into Covenant with God for all Mankind, and brake it, whereby they became sinful and guilty of everlasting Death and Damnation; even so *Jesus Christ*, the second *Adam*, did as a *common Person*, enter into Covenant with God his Father for all the Elect, (that is to say, all those that have or shall believe on his Name) and for them kept it; whereby they become righteous, and Heirs of everlasting Life and Salvation. And therefore it is our greatest Wisdom, and ought to be our greatest Care and Endeavour to come out of, and from the

firſt *Adam*, unto and into the ſecond *Adam*, that ſo we *may have life through his Name*, Joh. 20. 31.

And yet alas, there is no Point in all Practical Divinity, that we are naturally ſo much averſe and backward unto, as unto this; neither doth Satan ſtrive to hinder us ſo much from doing any thing elſe as this: And hence it is, that we are all of us naturally apt to abide and continue in that ſinful and miſerable Eſtate that the firſt *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, ſo far are we from coming out of it. And if the Lord be pleaſed by any means to open our eyes to ſee our Miſery, and we do thereupon begin to ſtep out of it; yet alas we are prone rather to go backwards towards the firſt *Adam*'s pure Eſtate, in ſtriving and ſtrugling to leave Sin, and perform Duties, and do good Works, hoping thereby to make our ſelves ſo righteous and holy, that God will let us into Paradiſe again to eat of the Tree of Life, and live for ever; and this we do until we ſee the *flaming Sword at* Eden's *Gate, turning every way to keep the Tree of Life*, Gen. 3. 24. Is it not ordinary when the Lord convinceth a Man of his Sin, (either by means of his Word or his Rod) to cry

cry after this manner: O I am a ſinful Man! for I have lived a very wicked Life, and therefore ſurely the Lord is angry with me, and will damn me in Hell: O! what ſhall I do to ſave my Soul? And is there not at hand ſome ignorant, miſerable Comforter ready to ſay, yet do not deſpair Man, but repent of thy Sins, and ask God forgiveneſs, and reform your Life; and doubt not but he will be merciful unto you, for he hath promiſed, (you know) *that at what time ſoever a Sinner repenteth of his Sine he will forgive him.*

And doth he not hereupon comfort himſelf, and ſay in his Heart at leaſt, O if the the Lord will but ſpare my Life, and lengthen out my days, I will become a new Man! I am very ſorry that I have lived ſuch a ſinful Life, but I will never do as I have done for all the World: O! you ſhall ſee a great change in me, believe it.

And hereupon he betakes himſelf to a new courſe of Life, and it may be becomes a zealous Profeſſor of Religion, performing all Chriſtian Exerciſes both publick and private, and leaves off his old Companions, and keeps company with religious Men, and ſo it may be goes on till his dying day, and thinks himſelf ſure of Heaven and eternal Happineſs; and yet it may be all this while is *ignorant of Chriſt*

Christ and his Righteousness, and therefore *establisheth his own*, Rom. 10. 3.

Where is the Man, or where is the Woman that is truly come to Christ, that hath not had some experience in themselves of such a Disposition as this? If there be any that have reformed their Lives, and are become Professors of Religion, and have not taken notice of this in themselves more or less; I wish they have gone beyond a legal Professor, or one still under the Covenant of Works.

Nay, where is the Man or Woman that is truly in Christ, that findeth not in themselves an aptness to withdraw their Hearts from Christ, and to put some confidence in their own Works and Doings? If there be any that do not find it, I wish their Hearts deceive them not.

Let me confess ingenuously, I was a Professor of Religion at least a dozen years, before I knew any other way to eternal Life than to be sorry for my Sins, and ask Forgiveness, and strive and endeavour to fulfil the Law, and keep the Commandments, according as Mr. *Dod* and other godly Men had expounded them: And truly I remember I was in hopes I should at last attain to the perfect fulfilling of them; and in the

mean

mean time, I conceived, that God would accept the Will for the Deed, or what I could not do, Chriſt had done for me.

And tho at laſt by means of conferring with M. *Thomas Hooker* in private, the Lord was pleaſed to convince me, that I was yet but a proud Phariſee, and to ſhew me the way of Faith and Salvation by *Chriſt alone*, and to give me (as I hope) a Heart in ſome meaſure to embrace it; yet alas, thro the Weakneſs of my Faith, I have been, and am ſtill apt to turn aſide to the Covenant of Works, and therefore have not attained to that Joy and Peace in believing, nor that meaſure of Love to Chriſt, and Man for Chriſt's ſake, as I am confident many of God's Saints do attain unto in the time of this life; the Lord be merciful unto me, and increaſe my Faith.

And are there not others (tho I hope but few) who being inlightned to ſee their Miſery, by reaſon of the *Guilt* of Sin, tho not by reaſon of the *Filth* of Sin: And hearing of *Juſtification freely by Grace, thro the Redemption which is in Jeſus Chriſt*, do applaud and magnify that Doctrine, following them that do moſt preach and preſs the ſame, ſeeming to be (as it were) raviſhed with the hearing thereof, out of a conceit that they are by Chriſt freely juſtified from the Guilt of Sin, tho ſtill they

they retain the Filth of Sin: These are they that content themselves with a Gospel-knowledge, with meer Notions in the Head, but not in the Heart; glorifying and rejoycing in Free-grace, and Justification by Faith alone, *professing* Faith in Christ, and yet are not *possessed* of Christ; these are they that can *talk* like Believers, and yet do not *walk* like Believers; these are they that have Language like Saints, and yet have Conversation like Devils; these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians*.

Now both these Paths leading from Christ, have been justly judged as erroneous; and to my knowledge, not only a matter of 18 or 20 years ago, but also within these three or four years, there hath been much ado, by preaching, writing, and disputing, both to reduce Men out of them, and to keep them from them, and hot Contentions have been on both sides, and all I fear to little purpose: For hath not the strict Professor according to the Law, whilst he hath striven to reduce the loose Professor according to the Gospel, out of the *Antimonian* Path, *intangled* both himself and others the faster *in the Yoke of Bondage?* Gal. 5. 1. And hath not the loose Professor, according to the Gospel, whilst

whilſt he hath ſtriven to reduce the ſtrict Profeſſor according to the Law, out of the legal Path, *by promiſing liberty from the Law, taught others, and been himſelf the Servant of Corruption*, 2 Pet. 2. 19.

For this cauſe I, *tho I be nothing*, have by the Grace of God, endeavoured in this Dialogue, to walk as a middle-man, betwixt them both, in ſhewing to each of them his erroneous Path, with the middle Path (which is Jeſus Chriſt received truly, and walked in anſwerably) as a means to bring them both unto him, and make them both one in him: And O! that the Lord would be pleaſed ſo to bleſs it to them, that it might be a means to produce that effect.

I have (as you may ſee) gathered much of it out of known and approved Authors, and yet have therein wronged no Man; for I have reſtored it to the right Owner again in the Margin: Some part of it my Manuſcripts have afforded me, and of the reſt I hope I may ſay as *Jacob* did of his Veniſon, *Gen.* 27. 20. *The Lord hath brought it unto me*, (let me ſpeak it without vain-glory) I have endeavoured herein to imitate the laborious Bee, who out of divers Flowers gathers Honey and Wax, and thereof make one Comb: If any

Burt. Melan. p. 8.

Soul

Soul feels any Sweetneſs in it, let him praiſe God, and pray for me who am weak in Faith, and cold in Love.

E. F.

To

To the Reader.

IF thou wilt pleaſe to peruſe this little Book, thou ſhalt find great worth in it: There is a Line of a gracious Spirit drawn thro it, which hath faſtned many precious Truths together, and preſented them to thy view. According to the variety of Mens Spirits, the various Ways of preſenting known Truths are profitable: The Grace of God hath helped this Author in his Work; if it in like manner help thee in reading, thou ſhalt have cauſe to bleſs God for theſe Truths thus brought to thee, and for the Labours of this good Man, whoſe ends, I believe, are very ſincere for God and thy Good.

Jer. Burroughes.

To the Reader.

OCaſionally lighting upon this *Dialogue*, under the Approbation of a learned and judicious Divine, I was thereby induced to read it, and afterwards upon ſerious conſideration of the Uſefulneſs of it, to commend it to the People in my publick Miniſtry.

Two things in it eſpecially took with me: Firſt, The *Matter*, the main Subſtance being diſtinctly to diſcover the Nature of the *two Covenants*, upon which all the Myſteries both of the Law and Goſpel depend. To ſee the firſt *Adam* to be *primus fœderatus* in the one, and the ſecond *Adam* in the other: To diſtinguiſh rightly between the *Law* ſtanding *alone as a Covenant*, and ſtanding in *Subordination* to the Goſpel as a Servant; this I aſſure my ſelf to be the *Key* which opens the hidden treaſure of the Goſpel.

As ſoon as God had given *Luther* but a glimpſe hereof, he profeſſeth that he ſeemed to be brought into Paradiſe again; and the whole face of the Scripture to be changed to him, and he looked upon every Truth with another eye.

Portis apertis Paradiſum intraſſe. Tom. 1.

Secondly, The *Manner*, becauſe it is an *Irenicum*, and tends to an Accommodation, and a right Underſtanding. Times of *Reformation* have

have always been times of diviſion: Satan will caſt out a Flood after the Woman, as knowing that more die by the Diſagreement of the Humours of their own Bodies, than by the Sword; and that if Men be once engaged, they will contend; if not for Truth, yet for Victory.

Now if the difference be in things of *leſſer* conſequence, the beſt way to quench it were ſilence: This was *Luther*'s Counſel given in an Epiſtle written to the Divines aſſembled in a Synod at *Nuremberg*, *Meum conſilium fuerit (cum nullum ſit Eccleſiæ periculum) ut hanc cauſam ſinatis, vel ad tempus ſopitam (utinam extinctam) jacere, donec tutiore, & meliore tempore, animis in pace firmatis, & charitate adunatis, eam diſputatis:* I think it were good Counſel concerning many of the Diſputes of our times.

But if the difference be of *greater* Concernment, as this is, then the beſt way to decide it, is to *bring in more light*; which this Author hath done, with much evidence of Scripture, back'd with the Authority of moſt modern Divines: ſo that whoſoever deſires to have his Judgment cleared in the main Controverſy between us and the *Antinomians*, with a ſmall expence either of Money or time, he may here receive *ample Satisfaction*. This I teſtify upon requeſt, profeſſing my ſelf a Friend both to Truth and Peace.

Novemb. 12.

W. Strong.

To the Reader.

THis Book at first well accommodated with so valuable a Testimony as Mr. Caryl's, besides its better approving it self to the choicer Spirits every where, by the speedy Distribution of the whole Impression, it might seem a needless or superfluous thing to add any more to the Praise thereof; yet meeting with detracting Language from some few, (by reason of some Phrases by them either not duly pondered, or not rightly understood) it is thought meet in this second Impression, to relieve that worthy Testimony which still stands to it, with fresh Supplies, not for any need the Truth therein contained hath thereof; but because either the Prejudice or Darkness of some Mens Judgments doth require it: I therefore having throughly perused it, cannot but testify, that if I have any the least Judgment or Relish of Truth, he that finds this Book finds a good thing, and not unworthy of its Title, and may account the Saints to have obtained Favour with the Lord in the Ministration of it, as that which with great Plainness and Evidence of Truth comprizes the chief (if not all the) Differences that have been lately engendered about the Law. It hath, I must confess, not only fortified my Judgment, but also warmed my Heart in the reading of it; as indeed inculcating throughout the whole

whole Dialogue, the clear and familiar notion of those things by which we live (as *Hezekiah* speaks in another place) *and it appeareth to me to be written from much* experimental Knowledge of Christ, and teaching of the Spirit. *Let all Men that taste the fruit of it, confess to the Glory of God,* he is no Respecter of Persons, *and endeavour to* know no Man henceforth after the Flesh, *nor envy the Compiler thereof, the Honour to be accounted, as God hath made him in this point,* a Healer of Breaches, *and a* Restorer of the over-grown Paths *of the Gospel. As for mine own part, I am so satisfied in this Testimony I lend, that I reckon what ever Credit is thus pawned, will be a Glory to the Name that stands by and avows this Truth, so long as the Book shall endure to record it.*

Joshua Sprigge.

Grace and Peace to you in Chriſt Jeſus.

My Loving Friend in Chriſt,

I Have, according to your deſire, read over your Book, and find it full of *Evangelical Light and Life*; and I doubt not but the oftner I read it, the more true comfort I ſhall find in the knowledge of Chriſt thereby: The Matter is pure, the Method is Apoſtolical, wherein the Works of *Love*, in the right place, *after the Life of Faith*, be effectually required. God hath endued his *Fiſher* with the Net of a trying Underſtanding, and diſcerning Judgment and Diſcretion, whereby out of the Chriſtaline Streams of the Well of Life, you have taken a Meſs of the ſweeteſt and wholſomeſt Fiſh that the whole World can afford; which if I could daily have enough of, I ſhould not care for the Fleſh, or the Works thereof.

Samuel Prittie.

A Catalogue of those Writers Names out of whom I have collected much of the Matter contained in the ensuing *Dialogue*.

A

D. *Ames.*
M. *Aynsworth.*

B

M. *Beza.*
M. *Bullinger.*
M. *Bradford.*
M. *Bastingius.*
B. *Babington.*
M. *Ball.*
M. *Rob. Boulton.*
M. *Sam. Boulton.*

C

M. *Calvin.*
M. *Culverwell.*
M. *Careleſſe.*
M. *Cornwall.*
M. *Cotton.*

D

Du Pleſſe.
B. *Downame.*
D. *Diodate.*
M. *Dixon.*
M. *Dyke.*

E

M. *Elton.*

F

M. *Fox.*
M. *Frith.*
M. *Forbes.*

G

M. *Greenham.*
M. *Gibbons.*
M. *Tho. Goodwin.*
M. *Gray*, Junior.

H

B. *Hall.*
M. *Thomas Hooker.*

L

D. *Luther.*
M. *Lightfoot.*

M

Wolfangius Muſculus.
Peter Martyr.
D. *Mayor.*
M. *Marſhall.*

O

Bernardine Ochine.

P

M. *Perkins.*
D. *Preſton.*
M. *Pemble.*

R

M. *Rollock.*
M. *Reynolds.*
M. *Rouſe.*

S

D. *Smith.*
D. *Sibbs.*
M. *Slater.*

T

M. *Tindal.*
M. *Rob. Towne*

V

D. *Urban Regius.*
D. *Urſinus.*
M. *Vaughan.*

W

D. *Willet.*
D. *Williams.*
M. *Wilſon.*
M *Ward.*
M. *Walker.*

Books Printed for, and Sold by Nath. Hiller, *at the* Princes-Arms *in* Leaden-Hall-ſtreet, *over againſt St.* Mary-Axe.

A Practical Diſcourſe of God's Sovereignty; with other Material Points deriving thence, *viz. Of the Righteouſneſs of God, Of Election, Of Redemption, Of Effectual Calling, Of Perſeverance.* By *Eliſha Cole.*

The Divine Inſtitution of *Congregational Churches*, Miniſters and Ordinances, as has been profeſſed by thoſe of that Perſwaſion. Aſſerted and Proved from the Word of God.

An Eſſay to the Interpretation of the Angel *Gabriel*'s Prophecy delivered by the Prophet *Daniel*, chap. 9. 24.

Chriſt's Aſcention to fill all things: In a Sermon at the Ordination of Mr *Jacobs* and Deacons in *Horſlydown* in *Southwark.*

The three laſt by *Iſaac Chauncy* M. A.

THE MARROW OF Modern Divinity.

Interlocutors:

Evangeliſta, a Miniſter of the Goſpel.
Nomiſta, a Legaliſt.
Antinomiſta, an Antinomian.
Neophytus, a young Chriſtian.

Nomiſta,

SIR, My Neighbour *Neophytus* and I, having lately had ſome Conference with this our Friend and Acquaintance *Antinomiſta*, about ſome Points of Religion, wherein he differing

from us both, at laſt ſaid he would be contented to be judged by you our Miniſter: Therefore have we made bold to come unto you, all three of us, to Pray you to hear us, and judge of our Differences.

Evan. You are all of you very welcom to me, and if you pleaſe to let me hear what your Differences are, I will tell you what I think.

Nom. The Truth is, Sir, he and I differ in very many things, but more eſpecially *about the Law:* For I ſay the Law ought to be a Rule of Life to a Believer, and he ſaith it ought not.

Neo. And ſurely, Sir, the greateſt difference between him and me, is this: He would perſwade me to believe in Chriſt, and bids me rejoyce in the Lord, and live merrily, though I feel never ſo many Corruptions in my Heart, yea tho' I be never ſo ſinful in my Life; which I cannot do, and I think ought not, but rather to fear and ſorrow, and lament for my Sins.

Anti. The Truth is, Sir, the greateſt difference betwixt my friend

Nomiſta

Nomiſta and me is about the Law, and therefore that is the greateſt Matter we come unto you about.

Evan. I remember, the Apoſtle *Paul* willeth *Titus* to avoid *contentions and ſtrivings about the Law, becauſe they are unprofitable and vain:* And ſo I fear yours have been. Tit. 3. 9.

Nom. Sir, for mine own part I hold it very meet, that every true Chriſtian ſhould be very zealous for the Holy Law of God, eſpecially now when a Company of theſe *Antinomians* do ſet themſelves againſt it, and do what they can quite to aboliſh it, and utterly to root it out of the Church; ſurely, Sir, I think it not meet they ſhould live in a Chriſtian Common-wealth.

Evan. I pray you, Neighbour *Nomiſta*, be not ſo hot, neither let us have ſuch unchriſtian-like Expreſſions amongſt us; but let us reaſon together *in Love, and with the Spirit of meekneſs*, as Chriſtians ought. I confeſs with the Apoſtle, *it is good to be zealouſly affected always in a good thing*. But yet as the ſame Apoſtle ſaid of the *Jews*, ſo I fear I may ſay of ſome Chriſtians, that *they are zea-* 1 Cor. 4. 21. Gal. 4. 18. Acts 21. 20.

zealous of the Law, yea ſome would be Doctors of the Law, and yet neither underſtand *what they ſay, nor whereof they affirm.*

1 Tim. 1. 7.

Nom. Sir, I make no doubt but that I both know what I ſay and whereof I affirm, when I ſay that the Holy Law of God ought to be a Rule of Life to a Believer.

Evan. But what Law do you mean?

Nom. Why Sir, Are there any more Laws then one?

Evan. Yea, in the Scriptures there is mention made of divers Laws, but they may all be compriſed under theſe *Three*, to wit, the Law of *Works*, the Law of *Faith*, and the Law of *Chriſt*: And therefore I pray tell me, when you ſay the Law ought to be a Rule of Life to a Believer, which of theſe Three Laws you mean?

Rom. 3. 27. Gal. 6. 2.

Nom. Sir, I know not the difference between them; but this I know, that the Law of the Ten Commandments, commonly called the Moral Law, ought to be a Rule of Life to a Believer.

Evan. But the Law of the Ten Commandments, or Moral Law, may

may be either ſaid to be the *Matter* of the Law of Works, or the *Matter* of the Law of Chriſt: And therefore I pray tell me, in whether of theſe Senſes you conceive it ought to be a Rule of Life to a Believer?

Nom. Sir, I muſt confeſs I do not know what you mean by this Diſtinction; but this I know, that God requires that every Chriſtian ſhould frame and lead his Life according to the Rule of the Ten Commandments; which if he do, then may he expect the Bleſſing of God both upon his Soul and Body, and if he do not, then can he expect nothing elſe but his Wrath and Curſe upon them both.

Evan. The Truth is, Neighbour *Nomiſta*, the Law of the Ten Comments, as it is the Law of Works, ought not to be a Rule of Life to a Believer: But in thus ſaying, you have affirmed that it ought, and therefore therein you have erred from the Truth. And now Friend *Antinomiſta*, that I may alſo know *your* Judgment, when you ſay the Law ought *not* to be the Rule of Life to a Believer, I pray you tell me *what* Law you mean?

Ant. I mean the Law of the Ten Commandments.

Evan. But do you mean *that* Law, as it is the Law of *Works*, or as it is the Law of *Chriſt?*

Ant. Sir, I do conceive that the Ten Commandments are *no way* to be a Rule of Life to a Believer, for Chriſt hath delivered him from them.

Evan. But the Truth is, the Law of the Ten Commandments, as it is the Law of Chriſt, ought to be a Rule of Life to a Believer; and therefore you having affirmed the contrary, have therein alſo erred from the Truth.

Nom. Sir, I muſt confeſs, I never took any notice of this *three-fold* Law, which it ſeems is mentioned in the New Teſtament.

Ant. And I muſt confeſs, if I took any notice of it, I never underſtood it.

Evan. Well, give me leave to tell you, that ſo far as any Man comes ſhort of the true Knowledge of this threefold Law, ſo far he comes ſhort both of the true Knowledge of God, and of himſelf; and therefore

fore I wiſh you *both* to conſider of it.

Nom. Sir, if it be ſo, you may do well to inform us, and help us to the true Knowledge of this three-fold Law: And therefore I pray you firſt tell us what is meant by the *Law of Works*.

Evan. The Law of *Works*, oppoſed to the Law of *Faith*, Rom. 3 27. holds forth as much as the *Covenant* of Works: For it is manifeſt, ſaith *Muſculus*, that the Word which ſignifieth *Covenant* or *Bargain*, is put for *Law*; ſo that you ſee the Law of Works, is as much as to ſay the *Covenant* of Works, which Covenant the Lord made with all Mankind in *Adam* before his Fall, the ſum whereof was, *Do this, and thou ſhalt Live*; and, *If thou do it not, thou ſhalt Die the Death.* In which Covenant there was (1.) Contained a *Precept*; *Do this*; (2.) A *Promiſe* joyned unto it, *If thou do it, thou ſhalt Live*; (3.) A *Threatning*, *If thou do it not, thou ſhalt Die the Death.* Imagine, ſaith *Muſculus*, that God had ſaid to *Adam*, Lo, to the intent that thou maiſt Live, I have given thee Liberty to Eat,

Ball on the Cov. of Grace, *p.* 9. *Com. pla. Eng. p.* 118

Lev. 18. 5. Gen. 2. 17. *Ameſ. med.* Cap. 10. §. 32.

Com. pla. p. 31.

and have given thee abundantly to Eat; let all the Fruits of *Paradiſe* be in thy Power, *one* Tree excepted, which ſee thou touch not, for *that* I keep to mine own Authority, the ſame is the *Tree of Knowledge of good and evil*, If thou touch it, the Meat thereof ſhall not be Life, but Death.

Nom. But Sir, you ſaid that the Law of the Ten Commandments, or Moral Law, may be ſaid to be the *Matter* of the Law of Works: And you have alſo ſaid, that the Law of Works is as much as to ſay the *Covenant* of Works: Whereby it ſeems to me you hold that the Law of the Ten Commandments was the *Matter* of the Covenant of Works which God made with all Mankind in *Adam* before his Fall.

Evan. That's a Truth agreed upon by all Authors and Interpreters that I know: And indeed, the Law of Works (as a Learned Author ſaith) ſignifies the Moral Law; and the Moral Law ſtrictly and properly taken, ſignifies the Covenant of Works.

Downham on Juſt. p. 443, 465.

Nom. But Sir, what is the Reaſon you call it but the *Matter* of the Covenant of Works? *Evan.*

Evan. The Reaſon why I chuſe to call the Law of the Ten Commandments the *Matter* of the Covenant of Works, rather than the *Covenant it ſelf*, is becauſe I conceive that the *Matter* of it cannot properly be called the Covenant of Works, except the *form* be put upit; that is to ſay, except the Lord require, and Man undertake to yield perfect Obedience thereunto, upon Condition of Eternal Life and Death: And therefore till then, it was not a Covenant of Works betwixt God and all Mankind in *Adam.* As for Example you know, that although a Servant have an ability to do a Maſters work, and tho' a Maſter have Wages to beſtow upon him for it, yet is there not a *Covenant* between them till they have thereupon agreed: Even ſo, tho' *Adam* at the firſt had Power to yield perfect and perpetual Obedience to all the Ten Commandments, and God had an Eternal Life to beſtow upon him, yet was there not a *Covenant* betwixt them till they were thereupon agreed.

Nom. But Sir, you know there is

no mention made in the Book of *Geneſis*, of this Covenant of Works, which you ſay was made with Man at firſt.

Ball on the *Covenant*, p. 6.

Evan. Though we read not the Word *Covenant* between God and Man, yet have we there recorded what may amount to as much; for God provided and promiſed to *Adam* Eternal Happineſs and called for perfect Obedience, which appears from Gods *threatning*, Gen. 2. 17. For if Man muſt *Die* if he diſobeyed, it implies ſtrongly, that Gods Covenant was with him for *Life*, if he obeyed.

Walker on the Covenant, p. 39.

Nom. But Sir, you know the Word *Covenant* ſignifies a *mutual* Promiſe, Bargain and Obligation betwixt *two* Parties. Now though it is implied, that *God* promiſed Man to give him Life if he obeyed, yet we read not that *Man* promiſed to be obedient.

Ball on the *Covenant*, P. 5.

Evan. I pray take Notice, that God doth not always tie Man to *verbal Expreſſions*, but doth often contract the Covenant in *real Impreſſions* in the Heart and Frame of the Creature: And this was the

man-

manner of Covenanting with Man at the first; for God had furnished his Soul with an understanding *Mind*, whereby he might discern good from evil, and right from wrong; and not only so, but also in his *Will* was perfect *uprightness*; and his instrumental parts were orderly framed to Obedience. The Truth is, God did ingrave in Mans Soul, Wisdom and Knowledge of his Will and Works, and Integrity in the whole Soul, and such a fitness in all the Powers thereof, that neither the Mind did conceive, nor the Heart desire, nor the Body put in Execution any thing but that which was acceptable to God: So that Man endowed with these qualities, was able to serve God perfectly.

Calv. Inst. fol. eng. p. 8. Eccl. 7. 29.

Basting. Cat. p. 9.

Nom. But Sir, how could the Law of the Ten Commandments be the matter of this Covenant of Works, when they were not written, as you know, till the Time of *Moses*?

Evan. Though they were not written in Tables of *Stone* until the time of *Moses*, yet were they writ in the Tables of Mans *Heart* in the time of *Adam*; for we read that

Man

Ursin. Cat. p. 517. Cal. Inst. p. 190. Col. 3.10. Eph. 4.24.

Man was Created in the Image or Likeneſs *of God*, Gen. 1. 27. And the Ten Commandments are a Doctrine agreeing with the Eternal Wiſdom and Juſtice that is in God, wherein he hath ſo painted out his own Nature, that it doth in a manner expreſs the very Image of God. And doth not the Apoſtle ſay, that the Image of God conſiſts in *Knowledge, Righteouſneſs and true Holineſs*? And are not Knowledge, Righteouſneſs and true Holineſs the Perfections of both the Tables of the Law? And indeed, ſaith Mr. *Rollock*, it could not well ſtand with the *Juſtice of God* to make a Covenant with Man under the Condition of Holy and good Works, and perfect Obedience to his Law, except he had firſt Created Man Holy and Pure, and ingraven his Law in his Heart whence thoſe good Works ſhould proceed.

Treatiſe of *Effectual Calling*, p. 20. or near it.

Nom. But yet I cannot but marvel that God, in making the Covenant with Man, did make mention of no other Commandment than that of the forbidden fruit.

Evan. Do not marvel at it, for by that

that one *ſpecies* of Sin, the whole *genus* or kind is ſhewn; as the ſame Law being more clearly unfolded, *Deu.* 27. 26. *Gal.* 3. 10. doth expreſs: And indeed, in *that one* Commandment the whole Worſhip of *God* did conſiſt; as Obedience, Honour, Love, Confidence and Religious Fear, together with the outward abſtinence from Sin, and reverent reſpect to the Voice of God: Yea, herein alſo conſiſted Mans Love, and ſo his whole Duty, to his *Neighbour*. So that as a Learned Writer ſaith, *Adam* heard as much in the Garden, as *Iſrael* did at *Sinai*, but only in fewer Words, and without Thunder. *HugoGrot. defenſ. fid.* p. 71. *Lightfoot miſcela.* p. 282.

Nom. But Sir, ought not Man to have yielded perfect Obedience to God, though this Covenant had not been made between them?

Evan. Yea indeed, perfect and perpetual Obedience was due from Man unto God, though God had made no Promiſe to Man: For when God created Man at firſt, he put forth an excellency from himſelf into him; and therefore it was the bond and tie that lay upon Man to re-

return that again unto God; ſo that Man being Gods Creature, by the Law of Creation, he owed all Obedience and Subjection to God his Creator.

Reynolds on Pſ. 110. P. 403.

Nom. Why then was it needful that the Lord ſhould make a *Covenant* with him, by promiſing him Life, and threatning him with Death?

Reynolds on Pſ. 110. P. 405.

Evan. For Anſwer hereunto, I pray you underſtand, (1.) That Man was a *reaſonable* Creature, and ſo out of Judgment, Diſcretion and Election, able to make *choice* of his way; and therefore it was meet there ſhould be ſuch a Covenant made with him, that he might according to Gods appointment ſerve him after a *reaſonable* manner. (2.) It was meet there ſhould be ſuch a Covenant made with him, to ſhew that he was not ſuch a *Prince* on Earth, but that he had a *Soveraign* Lord; therefore God ſet a Puniſhment upon the breach of his Commandment, that Man might know his *Inferiority*, and that things betwixt him and GOD, were not as between Equals. (3.) It was meet there ſhould be ſuch

Gibbons on Gen. p. 97. Ball on the Cov. p. 11.

ſuch a Covenant made with him, to ſhew that he had nothing by perſonal, immediate and *underived right*, but all by *Gift:* So that you ſee it was an *equal* Covenant which God out of his Prerogative Royal made Mankind in *Adam* before his Fall. *Reynolds on Pſalm. 110. p. 406.*

Nom. Well, Sir, I do perceive that *Adam* and all Mankind in him were Created moſt *Holy*.

Evan. Yea, and moſt *happy* too, for God placed him in *Paradiſe* in the midſt of all *delightful Pleaſures* and Contents, wherein he did injoy moſt near and ſweet Communion with his Creator, *in whoſe preſence is fulneſs of Joy*, and at whoſe *right Hand are Pleaſures for evermore.* So that if *Adam* had eaten of the *Tree of Life*, while he ſtood in the State of Innocency before his Fall, he had certainly been eſtabliſhed in a Happy Eſtate for ever, and could not have been ſeduced and ſupplanted by Satan; as ſome Learned Men do think, and as Gods own Words ſeem to imply, *Gen.* 3. 22. Pſal. 16. 11. *Walker on the Covenant, p. 89.*

Nom. But it ſeemeth that *Adam* did not continue in that Holy and Happy Eſtate.

Evan.

Mr. *Slat.* on the 2. Cov.

Evan. No indeed, for he disobeyed Gods expreſs Command, in eating the forbidden Fruit, and ſo became guilty of the breach of the Covenant.

Nom. But Sir, how could *Adam*, who had his Underſtanding ſo ſound, and his Will ſo free to chooſe good, be ſo diſobedient to Gods expreſs Command?

Dent. Path way, *p.* 304

Evan. Though he and his Will were both good, yet were they *mutably* good, ſo that he might either ſtand or fall at his own Choice.

Nom. But why then did not the Lord Create him immutable? Or why did he not ſo over-rule him in that Action, that he might not have eaten the forbidden Fruit?

Reynolds on *Pſalm* 110. *p.* 406

Evan. The Reaſon why the Lord did not Create him immutable, was becauſe he would be obeyed out of Judgment and free Choice, and not by fatal neceſſity, and abſolute determination: And withal let me tell you, it was not reaſonable to reſtrain God to this Point, to make Man ſuch a one as *would* not, or *could* not Sin at all; for it was at his choice to Create him *how* he pleaſed;

Cal. Inſtit. p. 81.

pleaſed; but why he did not uphold him with ſtrength of ſtedfaſt Continuance, *that* reſteth hidden in Gods ſecret Counſel: Howbeit this we may certainly conclude, that *Adams* ſtate was ſuch, as ſerved to take away from him all excuſe, for he received ſo much, that of his own Will he wrought his own Deſtruction, becauſe this Act of his was a wilful Tranſgreſſion of a Law, under the *Precepts* whereof he was moſt juſtly created, and unto the *Malediction* whereof he was as neceſſarily and righteouſly ſubject if he tranſgreſſed; for as being Gods Creature he was to be ſubject to his Will, ſo being Gods Priſoner, he was as juſtly ſubject to his Wrath, and that ſo much the more, by how much the Precept was more juſt, the Obedience more eaſie, the Tranſgreſſion more unreaſonable, and the Puniſhment more certain. *Reynolds on Pſalm 110. p. 406*

Nom. Was *Adams* Sin and Puniſhment imputed unto and inflicted upon his whole off-ſpring?

Evan. Yea indeed; For ſaith the Apoſtle, *Death paſſed upon all Men, for that all have ſinned*, or, *in whom all* Rom. 5. 12

all have ſinned, that is, in *Adam*;
Cal. Inſtit. p. 106,107 the very Truth is, *Adam* by his fall threw down our whole Nature headlong into the ſame Deſtruction, and drowned his whole offſpring in the ſame gulph of Miſery with himſelf: And the Reaſon is, becauſe by Gods appointment he
Goodwin Trium. Faith, p. 85 was not to ſtand or fall as a ſingle Perſon only, but as a common publick Perſon, repreſenting all Mankind to come of him. Therefore as all that happineſs, all thoſe Gifts and Endowments which were beſtowed upon him, were not beſtowed upon him alone, but alſo upon the whole Nature of Man; and as that Covenant which was made with him, was made with whole Mankind; even ſo he by breaking Co-
Pemble vind. fid. p. 99. venant loſt all, as well for us, as for himſelf; as he received all for himſelf and us, ſo he loſt all both for himſelf and us.

Nom. Then Sir, it ſeemeth that by *Adams* breach of Covenant, all Mankind were brought into a miſerable Condition.

Evan. All Mankind by the fall of *Adam* received a two-fold Damage;

(1.) A

(1.) A deprivation of all original goodneſs: (2.) An habitual natural proneneſs to all kind of wickedneſs: For the Image of GOD, after which they were created, was forthwith blotted out, and in place of Wiſdom, Righteouſneſs and true Holineſs, came blindneſs, uncleanneſs, falſhood and injuſtice: The very Truth is, our whole Nature was thereby corrupted, defiled, deformed, depraved, infected, made inferm, frail, malignant, full of Venom, contrary to GOD, yea Enemies and Rebels unto him: So that, ſaith *Luther*, this is the Title we have received from *Adam*, in this one thing we may Glory, and in nothing elſe at all, namely that every Infant that is born into this World, is wholly in the power of Sin, Death, Satan, Hell and Everlaſting Damnation: Nay, ſaith *Muſculus*, the whirl-pool of Mans Sin in *Paradiſe*, is bottomleſs and unſearchable.

Seven gol. cand, *p.* 3.

Baſting. Cat. p. 10.

Urban. Reg. on *Chr. Serm.* to *Emaus*, p. 12. Choſ. Ser: *p.* 9.

Com. pla. p. 14.

Nom. But Sir, me thinks it is a ſtrange thing, that ſo ſmall an offence as eating the forbidden Fruit ſeems to be, ſhould plunge whole Man-

Mankind into ſuch a Gulph of Miſery.

Evan. Though at the firſt glance it ſeem to be a ſmall Offence, yet if we look more wiſhly upon the matter, it will appear to be an exceeding great Offence, for thereby intolerable Injury was done unto God: As, (1.) his Dominion and Authority in his holy Command was violated. (2.) His Juſtice, Truth, and Power in his moſt righteous Threatnings, were deſpiſed. (3.) His moſt pure and perfect Image, wherein Man was created in Righteouſneſs and true Holineſs, was utterly defaced. (4.) His Glory, which by an active Service the Creature ſhould have brought to him, was loſt and deſpoiled: Nay, how could there be a greater Sin committed than *that* wherein *Adam* at *one* clap broke all the Ten Commandments.

Reynolds on Pſ. 110. p. 407.

Lightfoot Miſcel. p. 183.

Nom. Did he break *all* the Ten Commandments, ſay you, Sir, I beſeech you ſhew me wherein?

Ibid.

Evan. 1. He choſe himſelf *another God*, when he followed the Devil. 2. He *idolized* and *deified* his own Belly, as the Apoſtle's Phraſe is, *Whose*

mad

made his Belly his God. 3. He *took the name of God in vain*, when he believed him not. 4. He *kept not the reſt* and eſtate wherein God had ſet him. 5. He *diſhonoured his Father*, who was in Heaven, and therefore his days were not prolonged in that Land which the Lord his God had given him. 6. He *maſſacred* himſelf, and all his Poſterity. 7. As to *Eve* he was a Virgin, but in Eyes and Mind he *committed ſpiritual Fornication.* 8. He *ſtole* (like *Achan*) that which God had ſet aſide not to be medled with, and this his Stealth is that which troubles all *Iſrael*, the whole World. 9. He *bare falſe Witneſs* againſt God, when he believed the Witneſs of the Devil above him. 10. He *coveted* an evil Covetouſneſs, (like *Amnon*) which coſt him his Life, and all his Progeny. Now whoſoever conſiders what a neſt of Evils here were committed at *one* blow, muſt needs, with *Muſculus*, be compelled every way to commend the Juſtice of God, and to condemn the Sin of our firſt Parents, ſaying concerning all Mankind, as the Prophet *Hoſea* doth concerning *Iſrael*, *Phil.* 3. 19.

Com. pla. p. 13.

*Hoſ.*13.5. *el, O* Iſrael *thou haſt deſtroyed thy ſelf!*

Nom. But, Sir, had it not been poſſible for *Adam* to have holpen himſelf and his Poſterity out of this Miſery, by renewing the *ſame Covenant* with God, and keeping it for the time to come?

Evan. No, by no means; For the Covenant of *Works* was a Covenant no way capable of Renovation: When he had once broke it, he was gone for ever; becauſe it was a Covenant between two Friends, but now fallen Man was become an Enemy: And beſides, it was an impoſſible thing for *Adam* to have performed the *Conditions* which now the Juſtice of God did neceſſarily require at his hands; for he was now become lyable to the payment of a *double* Debt, to wit, the Debt of *Satisfaction* for his Sin committed in time paſt, and the Debt of *perfect and perpetual Obedience* for the time to come: and he was utterly unable to pay either of them.

Bolton, true boun. p. 135.

Nom. Why was he unable to pay the Debt of *Satisfaction* for his Sin committed in time paſt?

Evan.

Evan. Becauſe his Sin in eating the forbidden Fruit, (for that is the Sin I mean) was committed againſt an infinite, and eternal Good, and therefore merited an *infinite* or eternal Satisfaction, which was to be either ſome temporal Puniſhment *equivolent* to eternal Damnation, or *eternal* Damnation it ſelf. Now *Adam* was a finite Creature, therefore between finite and infinite there could be no proportion: So that it was impoſſible for *Adam* to have made Satisfaction by any *temporal* Puniſhment; and if he had undertaken to have ſatisfied by an *eternal* Puniſhment, he muſt always have been ſatisfying, and never have ſatisfied; as is the caſe of the Damned in Hell. *Urſin* Cat. P. 112.

Nom. And why was he unable to pay the Debt of perfect and perpetual Obedience for the time to come?

Evan. Becauſe his precedent Power to obey, was by his Fall utterly impaired; for thereby his *Underſtanding* was both feebled and drowned in Darkneſs, and his *Will* was made perverſe, and utterly deprived of all Power to will *well*; and his *Urſin* Cat. P. 112.

Affections

Cal. inſtit. p. 117. *Bolton,* true boun. p. 133.

Affections were quite ſet out of order, and all things belonging to the bleſſed life of the Soul were extinguiſhed both in him and us; ſo that he was become *impotent*, yea *dead*, and therefore not able to ſtand in the *loweſt terms* to perform the *meaneſt Condition.* The very Truth is, our Father *Adam* falling from God, did by his Fall ſo daſh himſelf and us all in pieces, that there was no whole part left either in him or us, fit to ground ſuch a Covenant upon. And this the Apoſtle witneſſeth, when he

Rom. 5.6. ſaith, *We are without ſtrength:* and,

Rom. 8.3. *the Law was made weak, becauſe of the Fleſh.*

Nom. But, Sir, might not the Lord have pardoned *Adam*'s Sin, without Satisfaction.

Evan. O no, for Juſtice is *eſſen-*

2Theſ. 1.6 *tial* in God, and *it is a righteous thing*

Heb. 2.2. *with God, that every Tranſgreſſion receive a juſt Recompence:* and if Recompence be juſt, it is unjuſt to pardon Sin without Satisfaction. And though the Lord had pardoned and forgiven his *former* Tranſgreſſion, and ſo ſet him in his *former Condition* of Amity and Friendſhip; yet having

no

no power to keep the Law perfectly, he could not have *continued* therein.

Nom. And is it alſo impoſſible for any of his Poſterity to keep the Law perfectly?

Evan. Yea indeed, it is impoſſible for any meer Man, in this Life, to keep it perfectly, yea though he be a regenerate Man; for the Law requireth of Man, that he *love the Lord with all his Heart, Soul and Might*; and the holieſt Man that lives is *Fleſh* as well as *Spirit*, in all Parts and Faculties of his Soul, and therefore cannot love the Lord *perfectly*; yea, and the Law forbiddeth all *habitual* Concupiſcence, not only ſaying *thou ſhalt not* conſent *to luſt*, but *thou ſhalt not luſt*. It doth not only command the *binding* of Luſt, but forbids alſo the *being* of luſt: And who in this caſe can ſay, *my Heart is clean?*

Antin. Then Friend *Nomiſta*, take notice, I pray, that as it was altogether impoſſible for *Adam* to return into that holy and happy Eſtate wherein he was created, by the ſame way he went from it, ſo is it for any of his Poſterity; and therefore I re-

member one ſaith very wittily, the Law was *Adam*'s Leaſe when God made him Tenant of *Eden*; the Conditions of which when he kept not, he forfeited himſelf and all us. God read a Lecture of the Law to him before he fell, to be a hedge to him to keep him in Paradiſe; but when *Adam* would not keep within compaſs, this Law became as the flaming Sword at *Eden* Gate, to keep him and his Poſterity out.

Lightfoot's Miſcel. p. 282.

Nom. But, Sir, you know that when a Covenant is broken, the Parties that were bound are freed and releaſed from their Ingagements, and therefore methinks both *Adam* and his Poſterity ſhould have been releaſed from the Covenant of Works when it was broken, eſpecially conſidering they have no ſtrength to perform the Condition of it.

Evan. Indeed, it is true in every Covenant, if either Party fail in his Duty, and perform not his Condition, the *other* Party is thereby freed from his part; but the Party failing is not freed till the other releaſe him: And therefore though the *Lord* be freed from performing his Condition,

tion, that is, from giving to Man eternal Life; yet so is not *Man* from his part: no, though strength to obey be lost, yet Man having lost it by his *own default*, the Obligation to Obedience remains still; so that *Adam* and his Off-spring are no more discharged of their Duties, because they have no strength to do them, than a Debtor is quitted of his Bond, because he wants Money to pay it.

And thus Neighbour *Nomista*, I have according to your desire, endeavoured to help you to the true knowledge of the *Law of Works*.

Ant. I beseech you, Sir, proceed to help us to the true knowledge of the *Law of Faith*.

Evan. The *Law of Faith* is as much as to say the *Doctrine* of Salvation by *Faith*, the *Covenant of Grace*, or the *Gospel*; which signifieth good, glad, and joyful Tydings; that is to say, that God (to whose eternal Knowledge all things are present, and nothing past or to come) foreseeing Man's Fall, before all time *purposed*, and in time *promised*, and in the Fulness of time *performed* the sending of his Son Jesus Christ into the World,

Tindal's Path to holyScrip. p. 378. 2 Tim. 1.9. Eph. 3.11. Rom. 1.2. Gal. 4.4.

to help and deliver fallen Mankind.

Ant. I beſeech you, Sir, let us hear more of theſe things. And firſt of all, ſhew how we are to conceive of God's eternal *Purpoſe* of ſending Jeſus Chriſt.

Reynolds on Pſ. 110. p. 407, 408.

Evan. Here the *Learned* frame a kind of Conflict in God's holy Attributes, and by a liberty which the Holy Ghoſt from the Language of holy Scripture alloweth them, they ſpeak of God after the manner of Men, as if he were reduced to ſome ſtraits and difficulties by the croſs Demands of his ſeveral Attributes: For *Truth* and *Juſtice* ſtood up and ſaid, that Man had ſinned, and therefore Man muſt die; and ſo called for the Condemnation of a ſinful, and therefore worthily accurſed Creature, or elſe they muſt be violated: For thou ſaidſt (ſay they to God) *in the day thou eateſt of the Tree of the knowledge of Good and Evil, thou ſhalt die the death. Mercy* on the other ſide pleaded for Favour, and appeals to the great Court in Heaven, and there it pleads, ſaying, Wiſdom, and Power, and Goodneſs, have been all manifeſt in the Creation; and Anger

Williams's 7 gold Candleſt. p. 319.

Hooker's Soul's Juſt. p. 177.

ger and Juſtice have been magnified in Man's Miſery, that he is now plunged into by his Fall; but I have not yet been manifeſted: O, let Favour and Compaſſion be ſhewed towards Man, wofully ſeduced and overthrown by Satan. O, ſaid they unto God, it is a royal thing to relieve the Diſtreſſed! and the greater any one is, the more placable and gentle he ought to be. But *Juſtice* replyed, If I be offended, I muſt be ſatisfied and have my Right; and therefore I require, that Man who hath loſt himſelf by his Diſobedience, ſhould for remedy ſet Obedience againſt it, and ſo ſatisfy the Judgment of God. Therefore the *Wiſdom* of God became an Umpire, and deviſed a way to reconcile them, concluding that before there could be Reconciliation made, there muſt be *two* things effected: (1.) *A Satisfaction of God's Juſtice.* (2.) *A Reparation of Man's Nature.* Which two things muſt needs be effected by *ſuch a middle and common Perſon*, as had both Zeal toward *God*, that *he* might be ſatisfied, and Compaſſion toward *Man*, that *he* might be repaired:

Cal. Inſtit. p. 117.

Reynolds, Pſal. 110. p. 408.

paired: Such a Perſon, as having Man's Guilt and Puniſhment tranſlated on him, might ſatisfy the Juſtice of God; and as having a Fulneſs of God's Spirit and Holineſs in him, might ſanctify and repair the Nature of Man: And this could be none other but *Jeſus Chriſt*, one of the Three Perſons of the Bleſſed Trinity; and therefore *he*, by his Father's Ordination, his own voluntary Suſception, and the Holy Spirit's Sanctification, was fitted for the buſineſs: Whereupon there was a ſpecial *Covenant*, or mutual Agreement made between God and Chriſt, as is expreſſed, *Iſa.* 53. 10. That if Chriſt would *make himſelf a Sacrifice for Sin*, then he *ſhould ſee his Seed*, he ſhould *prolong his days*, and the *Pleaſure of the Lord ſhould proſper by him.* So, in *Pſal.* 89. 19. the Mercies of this Covenant between God and Chriſt, under the Type of God's Covenant with *David*, are ſet forth: *Thou ſpakeſt in Viſions to thy Holy One, and ſaidſt, I have laid help upon one that is mighty*; or as the Chaldee expoundeth, *one mighty in the Law.* As if God had ſaid concerning his Elect,

Ibid.

Ameſ. med. P. 74.

Tho. Goodwin, Chriſt ſet forth, *p.* 75

Ayrſworth on the Text.

lect, I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial Person, able to pay me, therefore I will look for my Debt of thee (as *Paræus* well observes;) God did as it were say to Christ, What they owe me, I require it all at thy hands. Then said Christ, *Lo, I come do to thy Will! In the Volume of thy Book it is written of me, I delight to do thy Will, O my God, yea thy Law is in my Heart.* Thus Christ assented, and from everlasting stroke hands with God, to put on Man's Person, and to take upon him his Name, and to stand in his stead in obeying his Father, and to do all for Man that he should require, and to yield in Man's Flesh the Price of Satisfaction of the just Judgment of God, and in the same Flesh to suffer the Punishment that Man had deserved: And this he undertook under the Penalty that lay upon Man to have undergone: And thus was Justice satisfied, and Mercy magnified by the Lord Jesus Christ; and so God took Christ's single Bond; whence Christ is not only called the *Surety of the Covenant for us*, Heb. 7.22.

Goodwin, Christ set forth, *p.* 75

Ps. 40. 7, 8.

Cal. Instit. p. 117.

but the *Covenant it ſelf*, Iſa. 49. 8. And God laid all upon him, that he might be ſure of Satisfaction, proteſting that he would not deal with us, nor ſo much as expect any Payment from us, ſuch was his Grace. And thus did our Lord Jeſus Chriſt enter into the *ſame Covenant of Works* that *Adam* did, to deliver Believers from it: He was contented to be under all that commanding, revenging Authority which *that Covenant* had over them, to free them from the Penalty of it; and in that reſpect *Adam* is ſaid to be a Type of Chriſt, as you have it *Rom.* 5. 14. *Who was the Type of him that was to come.* Unto which purpoſe the Titles which the Apoſtle gives theſe two, *Chriſt* and *Adam*, are exceeding obſervable: He calls *Adam* the *firſt Man*, and Chriſt our Lord the *ſecond Man*; ſpeaking of them as if there never had been any more Men in the World beſides theſe two; thereby making them the head and root of all Mankind, they having as it were the reſt of the Sons of Men included in them: The firſt Man is called the *earthly Man*, the ſecond Man

Hooker's Soul's Juſt. p. 174. *Goodwin*, Chriſt ſet forth, p. 83, 84.

1 Cor. 15. 47.

Ibid.

Man Chriſt is called the *Lord from Heaven*. The earthly Man had all the Sons of Men born into the World, included in him, and ſo is called in conformity unto them, the *firſt Man*. The ſecond Man, Chriſt, is called the *Lord from Heaven*, who had all the Elect included in him, who are ſaid to be the *Firſt-born*, and to have their *Names written in Heaven*, Heb. 12. 23. and therefore are oppoſitely called *Heavenly Men*: So that theſe *two*, in God's account, ſtood *for all the reſt*. And thus you ſee, that the Lord willing to ſhew Mercy to the Creature fallen, and withal to maintain the Authority of his *Law*, took ſuch a courſe as might beſt manifeſt his Clemency and Severity; Chriſt entred into Covenant, and became *Surety* for Man, and ſo became *liable to Man's Ingagements*; for he that anſwers as a Surety, muſt pay the *ſame Sum* of Money that the Debtor oweth.

Ball of the cov. p. 289

Ibid. p. 207, 208

And thus have I endeavoured to ſhew you how we are to conceive of God's eternal *Purpoſe* of ſending Jeſus Chriſt to help and deliver fallen Mankind.

Ant. I beſeech you, Sir, proceed alſo to the ſecond thing, *viz.* the *Promiſe* of ſending Chriſt. And firſt tell us, *when* the Lord began to make a *Promiſe* to help and deliver fallen Mankind?

Evan. Even the *ſame* day that he *ſinned*, which as I ſuppoſe, was the very *ſame* day he was *created*; for *Adam* by his Sin being become the *Child of Wrath*, and both in Body and in Soul ſubject to the Curſe, and ſeeing nothing due to him but the Wrath and Vengeance of God, he
Gen. 3. 10. was *afraid, and ſought to hide himſelf from the preſence of God:* Whereupon the Lord promiſed Chriſt unto him,
Ver. 15. ſaying to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: He* (that is to ſay, the Seed of the Woman, for ſo is the *Hebrew* Text) *ſhall break thy Head, and thou ſhalt bruiſe his Heel.* This *Promiſe* of Chriſt, *the Woman's Seed*, was the Goſpel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the reſt of the godly Fathers, until the time of *Abraham*.

Urban Reg. on Chriſt's Sermon to *Emaus*.

Nom.

Nom. I pray you, Sir, what ground have you to think that *Adam* fell the ſame day he was created?

Evan. My ground for this Opinion is, *Pſal.* 49. 12. which Text Mr. *Aynſworth* makes to be the 13th *ver.* and reads it thus, *But Man in honour doth not lodge a night*; he is *likened to Beaſts that* are *ſilenced.* This may be minded (ſaith he) both for the firſt Man *Adam*, who continued not in his Dignity, and for all his Children. *Aynſworth*

Ant. But, Sir, do you think that *Adam*, and thoſe others did underſtand that promiſed Seed to be meant of Chriſt?

Evan. Who can make any doubt but that the Lord had acquainted *Adam* with Chriſt, betwixt the time of his ſinning, and the time of his Sacrificing, though both on a day?

Ant. But did *Adam* offer Sacrifice?

Evan. Can you make any queſtion, but that the Bodies of thoſe Beaſts, whoſe Skins went for a Covering for his Body, were immediately before offered in Sacrifice for his Soul? Surely thoſe Skins could be none *Lightfoot* Miſcel. p. 186. *Vau.* on Bib. p. 15. *Walker* on the Covenant, p. 59.

none other but of Beasts slain, and offered in Sacrifice; for before *Adam* fell, Beasts were not subject to Mortality, nor Slaying: And God's cloathing of *Adam* and his Wife with Skins, signified that their Sin and Shame were covered with Christ's Righteousness. And questionless the Lord had taught him, that his Sacrifice did signify his Acknowledgment of his Sin, and that he looked for the Seed of the Woman promised to be slain in the Evening of the World, thereby to appease the Wrath of God for his Offence, which undoubtedly he acquainted his Sons *Cain* and *Abel* with, when he taught *them* also to offer Sacrifice.

Gibbons on Gen.

Ant. But how doth it appear, that this his sacrificing was the very *same* day that he sinned?

Evan. It is said, *John* 7. 30. concerning Christ, that *they sought to take him, yet no Man laid hands on him, because his hour was not yet come:* But after that, when the time of his Sufferings was at hand, he himself said, *The hour is come:* which day is expresly set down by the Evangelist

Mar. 14. 41.

geliſt *Mark*, to be the *ſixth day*, and *ninth hour* of that day, when *Chriſt through the eternal Spirit offered up himſelf without ſpot to God.* Now if you compare this with *Exod.* 12. 6. you ſhall find, that the Paſchal Lamb, a moſt lively Type of Chriſt, was offered the very ſame day and hour, even the ſixth day, and ninth hour of the day, which was at Three of the Clock in the Afternoon; and the Scripture teſtifieth that *Adam* was created the very ſame ſixth day, which gives us ground to think that he ſinned the ſame day. And do not the fore-alledged Scriptures afford us warrant to believe that it was the very ſame hour of that day when Chriſt entred myſtically and typically upon the Work of Redemption in being offered as a Sacrifice for *Adam*'s Sin? And ſurely we may ſuppoſe that the Covenant (as you heard) being broken between *God* and *Adam*, Juſtice would not have admitted of one hour's reſpite before it had proceeded to execution, to the Deſtruction both of *Adam*, and the whole Creation, had not Chriſt in the very nick of time ſtood as the

Mar. 15. 34, 42. Heb. 9. 14.

Aynſw. on the Text.

Gen. 1. 26.

Ram

Ram (or rather the Lamb) *in the Buſh*, and ſtepped in to perform the Work of the Covenant. And hence I conceive it is, that *John* calls him the *Lamb ſlain from the beginning of the World*: For as the firſt ſtate of Creation was confirmed by the Covenant which God made with Man, and all Creatures were to be upheld by means of obſerving the Law and Condition of that Covenant; ſo that Covenant being broken by Man, the World ſhould have come to ruine, had it not been as it were created anew, and upheld by the Covenant of Grace in Chriſt.

Rev. 13. 8. *Walker* on the Cov. p. 42.

Ant. Then, Sir, you think that *Adam* was ſaved.

Aynſworth on *Gen.* *Evan.* The *Hebrew* Doctors hold that *Adam* was a repentant Sinner, and ſay, that he was by Wiſdom (that is to ſay, by Faith in Chriſt) brought out of his Fall, yea and the Church of God doth hold, and that for neceſſary cauſes, that he was ſaved by the Death of Chriſt: yea, ſaith Mr. *Vaughan*, it is certain he believed the Promiſe concerning Chriſt, in whoſe commemoration he offered continual Sacrifice, and in the aſſurance

Gibbons on *Gen.*

assurance thereof he named his Wife *Heva*, that is to say, *Life*; and he called his Son *Seth*, *settled*, or *perswaded in Christ*.

Ant. Well, now I am perswaded that *Adam* did understand this *Seed of the Woman*, to be meant of Christ.

Evan. Assure your self that not only *Adam*, but all the rest of the godly Fathers did so understand it, as is manifest, in that the *Targum* or *Chaldee* Bible, which is the ancient Translation of *Jerusalem*, hath it thus; *Between thy Son, and her Son*: Adding further by way of Comment, *So long, O Serpent, as the Woman's Children keep the Law, they kill thee; and when they cease to do so, thou stingest them in the heel, and hast power to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none, for in the last days they shall crush thee all to pieces by means of Christ their King*. And this was it which did support and uphold their Faith until the time of *Abraham*.

Urb. Reg. on Christ's Sermon to *Emaus*.

Duplef. Truness of Ch. Relig. p. 226.

Ant. What followed then?

Evan. Why then the *Promise* was turned into a *Covenant* with *Abraham* and his Seed, and oftentimes repeated,

Gen. 12. 1, 2, 3. Gen. 18. 18.

Gen. 22. 18 repeated, that *in his Seed all Nations ſhould be bleſſed.* Which Promiſe and Covenant was the very Voice it ſelf of the *Goſpel*, it being a true Teſtimony of Jeſus Chriſt, as the Apoſtle Gal. 3. 8. *Paul* beareth witneſs, ſaying, *The Scripture fore-ſeeing that God would juſtify the Gentiles through Faith, preached before the Goſpel unto* Abraham, *ſaying, in thee ſhall all the Nations of the Earth be bleſſed.* And the better to confirm *Abraham*'s Faith in this Promiſe of Chriſt, it is ſaid, *Gen.* 14. 19. that *Melchiſedec* came forth and met him, and *bleſſed* him. Now, ſaith the Apoſtle, this *Melchiſedec* Heb. 7. 1, 2, 3. *was a Prieſt of the moſt High God, and King of Righteouſneſs, and King of* Heb. 6. 20. *Peace, without Father, and without Mother, and ſo like unto the Son of God*; Jer. 23. 6. who is a Prieſt for ever after the Iſa. 9. 6. Order of *Melchiſedec*, and both King of Righteouſneſs, and King of Peace; yea, and without Father, as touching his Manhood, and without Mother, as touching his Godhead. Whereby we are given to underſtand, that it was the Purpoſe of God, that *Melchiſedec* ſhould in theſe particulars reſemble the Perſon and Office

Office of Jesus Christ the Son of God, and so by God's own Appointment be a Type of him to *Abraham*, to ratify and confirm the Promise made to him and his Seed, in respect of the eternal Covenant; to wit, That he and his believing Seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this Truth without Partiality, we shall find that this *Melchisedec* which appeared unto *Abraham*, was none other than the Son of God, manifest by a special Dispensation and Privilege unto *Abraham* in the Flesh; who is therefore said to have *seen his day and rejoyced*, Joh. 8. 56. Moreover, in *Gen.* 15. we read that the Lord did again confirm this Covenant with *Abraham*: For when *Abraham* had divided the Beasts, God came between the parts like a smoaking Furnace, and a burning Lamp; which as some have thought, did primarily typify the Torment, and rending of Christ, and the Furnace and fiery Lamp did typify the Wrath of God running

Dixon on the Heb.

Williams's 7 Golden Candlest. p. 330, 331

Ball on the Cov. p. 49.

ning between, and yet did not consume the rent and torn Nature; and the Blood of Circumcision did typify the Blood of Christ: And the resolved Sacrificing of *Isaac* on Mount *Moria* by God's Appointment, did prefigure and foreshew, that by the offering up of Christ the Promised Seed, in the very same place, all Nations should be saved. Now this Covenant thus made and confirmed with *Abraham*, was renewed with *Isaac*, *Gen.* 26. 4. and made known unto *Jacob* by Jesus Christ himself; for that Man which wrestled with *Jacob*, was none other than the Man Christ Jesus; for himself said, that *Jacob* should be called *Israel*, a Wrestler and Prevailer with *God*; and *Jacob* called the name of the Place *Peniel*, because he had seen *God* face to face: And *Jacob* left it by his last Will unto his Children, in these words, *The Scepter shall not depart from* Judah, *nor a Lawgiver from between his feet, till* Shilo *come*: That is to say, Of *Judah* shall Kings come one after another, and many in number, till at last the Lord Jesus come, who is *King of Kings, and Lord of Lords.*

Walker on the Cov. p. 63.

Gen. 32. 28, 30. Sev. Gold. Candlest. p. 322.

Gen. 49. 10.

B. *Babing.* on the Text.

Lords. Or, as the *Targum* of *Jeruſalem*, and the *Onkelos* do tranſlate it, *until Chriſt the anointed come.*

Nom. But, Sir, are you ſure that by this promiſed Seed was meant Chriſt?

Evan. The Apoſtle puts that out of doubt, *Gal.* 3. 16. ſaying, *Now unto* Abraham *and to his* Seed *were the Promiſes made: He ſaith not, and to Seeds, as of* many, *but as of* one; *and to thy* Seed, *which is* Chriſt; and ſo no doubt but theſe godly Patriarchs did underſtand it.

Ant. But, Sir, the great Promiſe that was made unto them, as I conceive, and which they ſeemed to have moſt regard unto, was the Land of *Canaan.*

Evan. There is no doubt but that theſe godly Patriarchs did ſee their heavenly Inheritance (by Chriſt) through the Promiſe of the Land of *Canaan*, as the Apoſtle teſtifieth of *Abraham*, *Heb.* 11. 9, 10. ſaying, *He ſojourned in a ſtrange Country, and looked for a City having foundations, whoſe Builder and Maker is God.* Whereby it is evident, ſaith *Calvin*, that the Height and Eminency of *Abra-* Inſtitut. p. 204.

Abraham's Faith, was the looking for an everlasting Life in Heaven. The like Testimony he gives of *Sarah*, *Isaac*, and *Jacob*, saying, *All these died in faith.* Implying, that they did not expect to receive the Fruit of the Promise till after Death: And therefore in all their Travels, they had before their Eyes the Blessedness of the Life to come; which caused old *Jacob* to say at his Death, *Lord, I have waited for thy Salvation.* Which Speech the *Chaldee* Paraphrase expounds thus: Our Father *Jacob* said not, I expect the Salvation of *Gideon* Son of *Joash*, which is a temporal Salvation, nor the Salvation of *Sampson* Son of *Manoah*, which is a transitory Salvation; but the Salvation of *Christ* the Son of *David*, who shall come and bring unto himself the Sons of *Israel*, whose Salvation my Soul desireth. And so you see that this Covenant made with *Abraham* in *Christ*, was the Comfort and Support of these and the rest of the godly Fathers, until their Departure out of *Egypt*.

Heb. 11. 9,11,13.

Gen.49.18

Aynsworth on the Text.

Ant. And what followed then?

Evan.

Evan. Why then Chriſt Jeſus was moſt clearly manifeſted unto them in the *Paſſover Lamb*; for as that Lamb was to be *without ſpot or blemiſh*, Exod. 12. 5. even ſo was Chriſt, 1 *Pet.* 1. 19. And as that Lamb was taken up the tenth day of the firſt New Moon in *March*; even ſo on the very ſame day of the ſame Month, came Chriſt to *Jeruſalem* to ſuffer. And as that Lamb was killed on the fourteenth day at Even, juſt then on the ſame day, and at the ſame hour, did Chriſt give up the Ghoſt. And as the Blood of that Lamb was to be ſprinkled on the *Iſraelites* doors, *Exod.* 12. 7. even ſo is the Blood of Chriſt ſprinkled on Believers Hearts by Faith, 1 *Pet.* 1. 2. And their Deliverance out of *Egypt* was a figure of their Redemption by Chriſt; their paſſing through the Red-Sea, was a Type of Baptiſm when Chriſt ſhould come in the Fleſh; and their Manna in the Wilderneſs, and Water out of the Rock, did reſemble the Sacrament of the Lord's Supper; and hence it is that the Apoſtle ſaith, *they did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink*; for

Tindal in his Works, p. 430. *Aynſw.* on Exod. Mark 14. 33, 34, 35.

1 Cor. 10. 2, 3, 4.

for they drank of that spiritual Rock that followed them, and that Rock was Christ. And when they were come to Mount *Sinai*, the Lord delivered the Ten Commandments unto them.

Ant. But were the Ten Commandments, as they were delivered to them on Mount *Sinai*, the Covenant of Works, or no?

Evan. They were delivered to them as the Covenant of Works.

Nom. But by your favour, Sir, you know that these People were the Posterity of *Abraham*, and therefore under that Covenant of Grace which God made with their Father: And therefore I do not think that the Ten Commandments were delivered to them as the Covenant of Works: For (Sir) you know the Lord never delivers the Covenant of Works to any that are under the Covenant of Grace.

Ball on the Cov. p. 110.

Evan. Indeed 'tis true, the Lord did manifest so much Love to the *Body* of this Nation, that all the natural Seed of *Abraham* were *externally*, and by *Profession* under the Covenant of Grace made with their Father

Father *Abraham*; though 'tis to be feared *many* of them were ſtill under the Covenant of Works made with their Father *Adam*.

Nom. But Sir, you know in the Preface to the Commandments, the Lord calls himſelf by the Name of *their God* in general, and therefore it ſhould ſeem that they were *all* of them the People of God.

Evan. That is nothing to the Purpoſe, for many wicked and ungodly Men being in the viſible Church, and under the external Covenant, are called the *choſen of God*, and the *People of God*, though they be not ſo. In like manner were many of theſe *Iſraelites* called the People of God, though indeed they were not ſo. *Ball* on the Cov. *p.* 213

Nom. But Sir, was the *ſame* Covenant of Works repeated or delivered to them, that was made with *Adam*?

Evan. For the general Subſtance of the Duty, the Law delivered on Mount *Sinai*, and *that* formerly engraven in Mans Heart; were one and the ſame: So that at Mount *Sinai* the Lord delivered no new thing, *Ibid. p.* 113 *Lightfoot miſcela.* p. 186.

on-

only it came more gently to *Adam* befor his fall, but after his fall came Thunder with it.

Nom. But Sir, as your ſelf ſaid, the Ten Commandments, as they were written in *Adams* Heart, were but the *matter* of the Covenant of Works, and not the *Covenant it ſelf*, till the *form* was annexed to them, that is to ſay, till God and *Adam* were thereupon *agreed:* Now we do not find that God, and theſe People did *agree* upon any ſuch Terms at Mount *Sinai.*

Evan. I do not ſay, God made the Covenant of Works with them, *that they might obtain Life and Salvation thereby*; no, the *Law was* become *weak through the Fleſh*, as to any ſuch purpoſe, *Rom.* 8. 3. But He *repeated* or gave *a new Edition* of the Law, and that *as* a Covenant of Works, for their humbling and Conviction. And ſo do his Miniſters preach the Law to unconverted Sinners ſtill, that they who *deſire to be under the Law may hear what the Law ſaith*, Gal. 4. 21. And as to what you ſay of their *not agreeing* to this Covenant, I pray take No-

Notice, that the Covenant of Works was made with *Adam* not for himſelf only, but as he was a *Publick Perſon* repreſenting all his Poſterity; and ſo that Covenant was made with the *whole Nature* of Man in Him: As appears by *Adams* Sin and Curſe coming upon All, *Rom.* 5. 12, &c. *Gal.* 3. 10. Hence all Men are *born* under that Covenant whether they agree to it or no: Tho indeed there is by Nature ſuch a proneneſs in All, to deſire to be under that Covenant and to Work for Life, that if natural Mens *Conſent* were asked, they would readily (though ignorantly) take upon them *to do all that the Lord requireth:* For do you not remember that as the *Lord* conſented, *Lev.* 18. 5. *Ye ſhall therefore keep my Statutes and my Judgments, which if a Man do, he ſhall live in them.* So the *People* conſented and agreed, when they ſaid, *Exod.* 19. 8. *All that the Lord hath ſpoken we will do.* And doth not the Apoſtle *Paul* give evidence that theſe Words were the *Form* of the Covenant of Works, when he ſaith, *Rom.* 10. 5. *Moſes deſcribeth*

the Righteouſneſs which is of the Law, that the Man that doth theſe Things ſhall live in them: And when he ſaith, *Gal.* 3. 10. *It is written, Curſed is every one that continueth not in all things which are written in the Book of the Law, to do them.* And *Deut.* 4. 13. *Moſes* doth in expreſs Terms call it a *Covenant*, ſaying, *And he declared unto you his* Covenant *which he commanded you to perform, even* Ten Commandments, *and he wrote them upon two Tables of Stone.* Now this was not the Covenant of Grace; for *Moſes* afterwards, *Deut.* 5. 3. ſpeaking of this Covenant made at *Horeb*, ſaith, *God made* not *this Covenant with your Fathers, but with you*: And by *Fathers*, all the Patriarchs as far back as *Adam* may be meant, (ſaith Mr. *Ainſworth*) who had the Promiſe of the Covenant of Chriſt: Therefore if it had been the Covenant of *Grace*, he would have ſaid, God *did* make this Covenant with your Fathers, rather than that he did *not*.

Nom. And do any of our godly and modern Writers agree with you in this Point?

Evan.

Evan. Yea indeed, *Polamus* ſaith, the Covenant of Works, is that in which God promiſeth Everlaſting Life unto a Man, who in all reſpects performeth perfect Obedience to the Law of Works, adding thereunto threatnings of Eternal Death, if he ſhall not perform perfect Obedience thereunto. God made this Covenant in the beginning with the firſt Man *Adam*, whilſt he was in the firſt Eſtate of Integrity: The ſame Covenant God did repeat again by *Moſes*, unto the People of *Iſrael*. And Dr. *Preſton* ſaith, the Covenant of Works runs in theſe Terms, *Do this and thou ſhalt live, and I will be thy God*: This was the Covenant which was made with *Adam*, and the Covenant that is expreſſed by *Moſes* in the Moral Law. And Mr. *Pemble* ſaith, by the Covenant of Works we underſtand *that* which we call in one word the *Law*, namely that means of bringing Man to Salvation, which is by perfect Obedience to the Will of God. Hereof there were *two ſeveral Adminiſtrations*: *The firſt* was with *Adam* before his fall, when Immortality and Happi-

Subſ. of Relig. octav p. 184, 185

New Cov. p. 317.

Vind. fid. p. 152.

neſs were promiſed to Man, and confirmed by an external Symbol of the Tree of Life, upon Condition that he continued obedient to God, as well in all *other* things as in that particular Commandment of not eating of the Tree of Knowledge of good and evil. *The ſecond Adminiſtration* of this Covenant was the renewing thereof with the *Iſraelites* at Mount *Sinai*; where (after the Light of Nature began to grow darker, and Corruption had in time worn out the Characters of Religion and Vertue firſt graven in Mans Heart;) God revived the Law by a compendious and full Declaration of all Duties required of Man towards God and his Neighbour, expreſſed in the Decalogue. According to the Tenour of which Law God entred, as it were, into Covenant with the *Iſraelites*, promiſing to be their God, in beſtowing upon them all Bleſſings of Life and Happineſs, upon Condition that they would be his People, obeying all things that he had commanded: Which Condition they accepted of, promiſing an abſolute and perfect Obedience, *Exod.* 19. 8.

od. 19. 8. *All Things which the Lord hath ſaid, we will do*; and alſo ſubmitting themſelves to all Puniſhment, in Caſe they diſobeyed, ſaying *Amen* to the Curſe of the Law; *Curſed be every one that confirmeth not all the Words of this Law to do them, and all the People ſhall ſay Amen*, Deut. 27. 26.

And Mr. *Walker* ſaith, that the first part of the Covenant which God made with *Iſrael* at *Horeb*, was nothing elſe but a renewing of the Old Covenant of Works which God made with *Adam* in *Paradiſe*. And indeed, it was an Exhibition of it by way of *Repetition*, but not by way of *Stipulation*. And it is generally laid down by our Divines, that we are by Chriſt delivered from the Law, as it is a Covenant. On Cov. p. 128. *Bolton*, true bonn. p. 23.

Nom. But Sir, were the Children of *Iſrael* at this time better able to perform the Condition of the Covenant of Works, than either *Adam*, or any of the old Patriarchs were, that God renewed it *now* with them, rather than *before*?

Evan. No indeed, God did not renew it with them *now*, and not *be-*

fore, becauſe they were better able to keep it; but becauſe they had more need to be made acquainted *what* the Covenant of Works is, than thoſe before had: For though 'tis true, the *Ten Commandments* which were at firſt perfectly written in *Adams* Heart, were much obliterated by his fall, yet ſome impreſſions and reliques thereof ſtill remained, and *Adam* himſelf was very ſenſible of his fall, and the reſt of the Fathers were holpen by Traditions; and (ſaith *Cameron*) God did ſpeak to the Patriarchs from Heaven, yea and he ſpake unto them by his Angels: But now by this time, Sin had almoſt obliterated and defaced the impreſſions of the Law written in their Hearts, and by their being ſo long in *Egypt*, they were ſo corrupted, that the Inſtructions and Ordinances of their Fathers were almoſt all worn out of Mind, and their fall in *Adam* was almoſt forgotten, as the Apoſtle teſtifieth, ſaying, *Before the Time of the Law Sin was in the World, but Sin is not imputed when there is no Law.* Nay in that long courſe of Time betwixt

Rom. 2. 15

In M. *Eolton*, p. 371.

Bullinger Com. pla.

Rom. 5. 13 14.

twixt *Adam* and *Moſes*, Men had forgotten what was Sin: So that altho God had made a Promiſe of Bleſſing to *Abraham*, and to all his Seed that would plead Intereſt in it; yet theſe People at this Time were proud and ſecure, and heedleſs of their Eſtate; and though Sin was in them, and *Death reigned over them*, yet they being without a Law to evidence this Sin and Death unto their Conſciences, they did *not impute it* unto themſelves, they would not own it, nor charge themſelves with it, and ſo by conſequence found no need of pleading the Promiſe made to *Abraham*: Therefore *the Law entred, that* Adams *offence*, and their own actual Tranſgreſſion *might abound*. So that now the Lord ſaw it needful that there ſhould be a *new Edition and Publication* of the Covenant of Works, *the ſooner to compel the Elect Unbelievers to come to Chriſt* the promiſed Seed, and that the Grace of God in Chriſt to the Elect Believers might appear the more exceeding glorious. So that you ſee the *Lords Intention therein was*, that they by looking upon this

Reynolds on the uſe of the *Law* p. 14.

Rom. 5 13 14.

ver. 20.

Covenant, *might be put in mind what was their Duty of old*, when they were in *Adams* Loyns, yea and *what was their Duty ſtill*, if they would ſtand to that Covenant, and ſo go the old and natural way to Work; yea, and hereby they were alſo to ſee what was *their preſent Infirmity* in not doing their Duty, that ſo they *ſeeing an impoſſibility* of obtaining Life by that way of Works firſt appointed in *Paradiſe*, *they might be humbled*, and more heedfully *mind the Promiſe* made to their Father *Abraham*, and haſten to *lay hold on* the *Meſſiah*, or promiſed Seed.

Pemble vind. fid. p. 155.

Nom. Then Sir, it ſeemeth that the Lord did not renew the Covenant of Works with them, *to the intent that they ſhould obtain Eternal Life by their yielding Obedience to it.*

Evan. No indeed, GOD never renewed the Covenant of Works with any Man ſince the Fall, *either with Expectation that he ſhould fulfil it, or to give him Life by it*; for God never appoints any thing to an End to the which it is unſuitable and improper: Now the *Law*, as

Bolton, true boun. p. 132, 158

Reynolds on the uſe of the *Law* Rom. 8. 3.

as it is the Covenant of Works, is become *weak* and unprofitable to the purpoſe of Salvation, and therefore God never appointed it to Man ſince the fall for that end. And beſides, it is manifeſt that the purpoſe of God in the Covenant made with *Abraham*, was to give Life and Salvation by *Grace* and *Promiſe*; and therefore his purpoſe in renewing the Covenant of of Works was not, neither *could be, to give Life and Salvation by working*; for then there would have been Contradictions in the Covenants, and inſtability in him that made them. Wherefore let no Man imagine that God publiſhed the Covenant of Works on Mount *Sinai*, as though he had been mutable, and ſo changed his determination in that Covenant made with *Abraham*; neither yet let any Man ſuppoſe that GOD now in proceſs of Time found out a better way for Mans Salvation, than he knew before; for as the Covenant of Grace made with *Abraham*, had been needleſs, if the Covenant of Works (made with *Adam*) would have given him and his believing

D. Willet on Exo. 10

Pemble's vind. fid. p. 154.

Seed Life; ſo after the Covenant of Grace was once made, it was needleſs to renew the Covenant of
Gal. 3.21. Works, *to the end that Righteouſneſs and Life ſhould be had by the Obſervation of it.* Which will yet more evidently appear, if we conſider that the Apoſtle ſpeaking of the Covenant of Works, as it was given on
Gal. 3.19. Mount *Sinai*, ſaith, *It was added be-*
Reynolds on the uſe of the *Law* *cauſe of Tranſgreſſions*: It was not ſet up as a ſolid *Way of Life*, as it was given to *Adam* in *Paradiſe*, but was *added or put to*; it was not ſet up as a thing in groſs by it ſelf.

Nom. Then Sir, it ſhould ſeem that the Covenant of Works was added to the Covenant of Grace, to make it more compleat.

Evan. O no, you are not ſo to underſtand the Apoſtle, as though
Ibid. it were added by way of *ingrediency*, as a *part* of the Covenant of Grace, as if that Covenant had been in-
Marſhal Infants Baptiſm. compleat without the Covenant of Works; For then the ſame Covenant ſhould have conſiſted of contradictory materials, and ſo it ſhould have overthrown it ſelf; For, ſaith
Rom. 11.6 the Apoſtle, *If it be by Grace, then*

is

is it no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then is it no more of Grace, otherwiſe Work is no more Work. But it was added by way of *ſubſerviency* and attendance, the better to advance and make effectual the Covenant of Grace. So that although the *ſame Covenant* that was made with *Adam*, was renewed on Mount *Sinai*, yet I ſay ſtill *it was not for the ſame Purpoſe*; for in making the Covenant of Works with Man in *Innocency*, God aimed at having *his due from Man*: But God made it with the *Iſraelites* for no other end, then *that Man being thereby convinced of his weakneſs, might flie to Chriſt*: So that it was *renewed*, only to help forward and introduce another and a better Covenant, and ſo to be a Manuduction unto Chriſt, *viz.* to diſcover Sin, to awaken the Conſcience, and convince Men of their own impotency, and ſo to drive them out of themſelves to Chriſt. Know it then, I beſeech you, *that all this while there was no other Way of Life given either in whole, or in part, than the Covenant of Grace*; *Bolton, true boun: P. 157.*

all

all this while God did but purſue the deſign of his own Grace: And therefore was there no inconſtancy either in Gods Will, or Acts; only ſuch was his Mercy, that he *ſubordinated* the Covenant of Works, and made it *ſubſervient* to the Covenant of Grace, and ſo to tend to Evangelical Purpoſes.

Reynolds on the uſe of the Law

Nom. But yet, Sir, methinks it is ſomewhat ſtrange, that the Lord ſhould put them upon doing the Law, and alſo Promiſe them Life for doing, and yet never intend it.

Evan. Though he did ſo, yet did he neither require of them that which was unjuſt, nor yet diſſemble with them in the Promiſe; for the Lord may juſtly require perfect Obedience at all Mens hands, by vertue of that Covenant which was made with them in *Adam*; and if any Man could yield perfect Obedience to the Law, both in doing and ſuffering, he ſhould have Eternal Life: For we may not deny, ſaith *Calvin*, but that the Reward of Eternal Salvation belongeth to the upright Obedience of the Law. But GOD knew well enough that the

Inſtit. p. 157. *Pemble*, vind. fid. p. 164.

Iſra-

Iſraelites were never able to yield ſuch an Obedience, and yet he ſaw it meet to propound Eternal Life to them upon thoſe Terms, that ſo he might ſpeak to them in their own humour, as indeed it was meet, for they ſwelled with mad affiance in themſelves, ſaying, *All that the Lord commandeth we will do*, and be obedient. Well ſaid the Lord, If you will needs be doing, here is a Law to be kept, and if you can fully obſerve the Righteouſneſs of it, you ſhall be ſaved, *ſending them of purpoſe to the Law, to awaken and convince them*, to ſentence and humble them, and to make them ſee *their own Folly in ſeeking for Life that way*: In ſhort, to make them ſee the Terms under which they ſtood, *that ſo they might be brought out of themſelves, and expect nothing from the Law, in relation to Life, but all from Chriſt*: For how ſhould a Man ſee his *need* of Life by Chriſt, if he do not firſt ſee that he is *fallen* from the way of Life? And how ſhould he underſtand, *how far he hath ſtrayed* from the way of Life, unleſs he do firſt find *what is that Way* of Life? There-

Exo. 19. 8.

Pem. ibid.

Bolton, true bo[illegible] p. 22.

Cal. Inſt.

Therefore it was needful that the Lord ſhould deal with them after ſuch a manner, to drive them out of themſelves, and from all Confidence in the Works of the Law; that ſo by Faith in Chriſt they might obtain Righteouſneſs and Life. And juſt ſo did our Saviour alſo deal with that young Expounder of the Law, *Mat.* 19. 16. who it ſeemeth was Sick of the ſame Diſeaſe, *Good Maſter* (ſaith he) *What good thing ſhall I do that I may have Eternal Life?* He doth not (ſaith *Calvin*) ſimply ask which way, or by what means he ſhould come to Eternal Life, but what good he ſhould *do* to get it; whereby it appears that he was a proud Juſtitiary, one that ſwelled in fleſhly Opinion that he could keep the Law and be ſaved by it, therefore he is worthily ſent to the Law to work himſelf *weary*, and ſo ſee need to *come to Chriſt for reſt.* And thus you ſee that the Lord to the former Promiſes made to the Fathers, added a fiery Law which he gave from Mount *Sinai* in Thunder and Lightning and with a terrible Voice to ſtubborn and ſtiff-necked

Inſtit. p. 401.

Matt. 11. 28.

Walker on the Covenant, p. 155.

ked *Iſrael*, whereby to break and tame them, and to make them Sigh and long for the promiſed Redeemer.

Ant. And Sir, did the Law produce this Effect in them?

Evan. Yea indeed did it, as will appear if you conſider that although before the publiſhing of this Covenant, they were exceeding proud and confident of their own Strength to do all that the Lord would have them do; yet when the Lord came to deal with them, as Men under the Covenant of Works, in ſhewing himſelf a terrible Judge, ſitting on the Throne of Juſtice, like a Mountain burning with Fire, ſummoning them to come before him by the ſound of a Trumpet, (yet not to touch the Mountain without a Mediator) *they were not able to endure the Voice of Words, nor* yet to abide *that which was commanded*, inſomuch as *Moſes* himſelf *did fear and quake*, and they did all of them ſo fear and fright, ſhake and ſhiver, that their Peacock-feathers were now pull'd down. This terrible ſhew wherein God gave his Law on Mount

Dixon on the Heb.

Heb. 12. 19,20,21.

B. *Babing.* on Exod. 20.

Mount *Sinai*, ſaith *Luther*, did repreſent the *uſe* of the Law; There
On Gal. p. 153. was in the People of *Iſrael* that came out of *Egypt* a ſingular Holineſs, they gloried and ſaid, We are the People of God, *We will do all that the Lord commandeth*; moreover *Moſes ſanctified* them, and bad them *waſh their Garments, refrain from their Wives, and prepare themſelves againſt the Third Day*; there was not one of them but he was full of Holineſs: The Third Day
Exod. 19. 16, 17. *Moſes* bringeth the People out of their Tents to the Mountain, in the ſight of the Lord, that they might hear his Voice; and then the Lord ſpake all the Ten Commandments. What followed then? Why, when they beheld the horrible ſight of the Mount ſmoaking and burning, the black Clouds and the
Exod. 20. 18. *Lightnings* flaſhing up and down in this horrible Darkneſs, and heard *the Thunderings and the ſound of the Trumpet*, they were afraid, and *removed* and *ſtanding afar off* they ſaid not to *Moſes* as before, *All that the Lord commandeth we will do*: But
Exod. 20. 19. *ſpeak thou with us, and we will hear,*

but

but let not God ſpeak with us, leſt we die. So that now they ſaw they were Sinners, and had offended God, and therefore ſtood in need of a *Mediator*, to negotiate Peace and intreat for Reconciliation between God and them. And the Lord highly approved of their Words, as you may ſee, *Deut.* 5. 28. Where *Moſes* repeating what they had ſaid, adds further; *The Lord heard the Voice of your Words when ye ſpake to me; and the Lord ſaid unto me, I have heard the Voice of the Words of this People, which they have ſpoken unto thee; they have well ſaid all that they have ſpoken*, to wit, *in deſiring a Mediator*. Where I pray you take Notice, that they were not commended for ſaying, *All that the Lord commandeth, we will do*; No (ſaith a Godly Writer) they were not praiſed for any other thing, than *for deſiring a Mediator*: Whereupon, the Lord promiſed Chriſt unto them; even as *Moſes* teſtifieth, ſaying, *The Lord thy God ſhall raiſe up unto thee a Prophet like unto me from among you, even of your Brethren, unto him ſhall you hearken, according*

Walker on the Cov. p. 70.

The Author of the Benefit of Chriſt's Death, *Ainſw.* on *Deut.* Deut. 18. 15, 16, 17, 18.

cording to all that thou deſiredſt of the Lord thy God in Horeb *in the Day of the Aſſembly, when thou ſaidſt, let me hear the Voice of the Lord my God no more, nor ſee this great Fire any more, that I Die not: And the Lord ſaid unto me, They have well ſpoken, I will raiſe them up a Prophet from among their Brethren like unto thee, and will put my Words in his Mouth, and he ſhall ſpeak unto them all that I command him.* And to aſſure us that Chriſt was the Prophet here ſpoken of, he himſelf ſaith unto the *Jews*,

Joh. 5. 46. *If ye had believed* Moſes, *ye would have believed me; for he wrot of me.* And that this was it which he wrot of him, the Apoſtle *Peter* witneſſeth, *Acts* 3. 22. and ſo doth the Martyr *Stephen*, *Acts* 7. 37. Thus you ſee, when the Lord had by means of the Covenant of Works made with *Adam*, humbled them, and made them Sigh for Chriſt the promiſed Seed, he renewed the Promiſe with them, yea, and the Covenant of Grace made with *Abraham*.

Ant. I pray, Sir, how doth it appear that the Lord renewed *that* Covenant with them? *Evan.*

Evan. It doth plainly appear, in that the Lord gave them by *Moſes* the Levitical Laws, and ordained the Tabernacle, the Ark, and the Mercy-Seat, which were all Types of Chriſt: Moreover, *The Lord called unto* Moſes, *and ſpake unto him out of the Tabernacle* and commanded him *to write the Levitical Laws, and the Tabernacle Ordinances*, telling him withal, That *after the Tenour of theſe Words he had made a Covenant with him and with* Iſrael: *So* Moſes *wrote theſe Laws*, not in Tables of Stone, but in an authentical Book, ſaith *Ainſworth*, called the Book of the Covenant, which Book *Moſes read in the audience of the People*, Exod. 24. 7. *And the People conſented unto it*: Then *Moſes* having before ſent young Men of the Children of *Iſrael*, who were *firſt-born* (and therefore Prieſts, until the time of the *Levites*) to offer Sacrifice of Burnt-offerings and Peace-offerings unto the LORD; *He took the Blood, and ſprinkled it on the People and ſaid, behold the Blood of the Covenant, which the Lord hath made with you concerning all theſe Words*: Where-

Levit. 1. 1.

Exo. 34. 27

Exo. 24. 4.

Ainſworth. v. 8.

Dixon on the Heb. Whereby they were taught, that by vertue of *Blood*, this Covenant betwixt GOD and them was confirmed, and that Christ by his *Blood-shed* should satisfie for their Sins: For in-

Walker on the Covenant, *p.* 13. deed the Covenant of Grace was before the coming of Christ, sealed by his Blood in Types and Figures.

Ant. But Sir, was this every way the *same* Covenant that was made with *Abraham?*

Evan. Surely I do believe that Re-

Com. pla. Eng. verend *Bullinger* spake very truly, when he said, that GOD gave unto these People no Religion, in Nature, Substance and Matter differing from the Laws of their Fathers; though for some respects he added thereunto many Ceremonies, and certain Ordinances, which he did to keep their Minds in Expectation of the coming of Christ, whom he had promised unto them; and to

Cal. instit. lib. 2. confirm them in looking for him, least they should wax faint: And as the Lord did thus by the Ceremonies, as it were lead them by the Hand to Christ, so did he make them a Promise of the Land of *Canaan*, and outward Prosperity in it,

as

as a Type of Heaven and Eternal Happineſs. So that the Lord dealt with them as with Children in their Infancy and under Age, leading them on by the help of earthly Things, to heavenly and ſpiritual, becauſe they were but young and tender, and had not that meaſure and abundance of Spirit which he hath beſtowed upon his People now under the Goſpel. *Cal. Inſt.* P. 157. *Bolton,* true boun. P. 259.

Ant. And Sir, do you think that theſe *Iſraelites* at this Time did ſee Chriſt, and Salvation by him, in theſe Types and Shadows?

Evan. Yea, there is no doubt but *Moſes* and the reſt of the Believers amongſt the *Jews* did ſee Chriſt in them; for ſaith godly *Tindal*, though all the Sacrifices and Ceremonies had a Star-light of Chriſt, yet ſome of them had the Light of the broad Day a little before the Sun-riſing, and did expreſs him with the Circumſtances and Vertue of his Death ſo plainly, as if his Paſſion had been acted upon a Scaffold; inſomuch ſaith he, that I am fully perſwaded, and cannot but believe, that God had ſhewed *Moſes* In his Preface to *Levit.*

the

the Secrets of Christ, and the very manner of his Death aforehand, and therefore no doubt but that they *offered their Sacrifices by Faith* in the Messiah (as the Apostle te-
Heb. 11. 4. stifieth of *Abel*) I say there is no question but every spiritual believing *Jew*, when he brought his Sacrifice to be offered, and according
Lev. 1. 4. to the Lords command *laid his Hands upon it* whilst it was yet alive, he did from his Heart acknow-
B. *Babing.* on the text ledge, that he himself had deserved to Die, but by the Mercy of God he was saved, and his Desert laid upon the Beast, and as that Beast was to die and be offered in Sacrifice for him, so did he believe that the Messiah should come and Die for him, upon *whom* he puts his Hands, that is, laid all his Iniquities by the
On Job. 1. Hand of Faith. So that as *Beza* saith, the Sacrifices were to them Holy Mysteries, in which, as in certain Glasses, they did both see themselves to their own Condemnation before God, and also beheld the Mercy of God in the promised Mes-
Instit. p. 239. siah, in Time to be exhibited; and therefore saith *Calvin*, the Sacrifices,

ces, and ſatisfactory Offerings were called *Aſhemoth*; which word properly ſignifieth Sin it ſelf, to ſhew that Jeſus Chriſt was to come and perform a perfect Expiation, by giving his own Soul to be an *Aſham*; that is, a ſatisfactory Oblation. *Ibid.* 152.

Wherefore you may aſſure your ſelf, that as *Chriſt* was always ſet before the Fathers in the Old Teſtament, to whom they might direct their Faith; and as God never put them in hope of any Grace or Mercy, nor ever ſhewed himſelf good unto them without *Chriſt*; even ſo the Godly in the Old Teſtament *knew* Chriſt by whom they did injoy theſe Promiſes of God, and were *joyned to him.* And indeed, the Promiſe of Salvation never ſtood firm till it came to Chriſt; and *there* was their Comfort in all their Troubles and Diſtreſſes, according as it is ſaid of *Moſes*; *He endured, as ſeeing him who is inviſible, eſteeming the Reproach of* Chriſt *greater Riches than the Treaſures of* Egypt, *for he had reſpect to the recompence of reward.* Heb. 11. 26, 27.

And ſo (as *Ignatius* ſaith) the Prophets were *Chriſt's* Servants; who foreſeeing Alledged by *D. Urb. Reg.*

him

him in Spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.* And saith *Calvin*, so often as the Prophets speak of the Blessedness of the Faithful, the perfect Image that they have painted thereof, was such as might ravish Mens Minds out of the Earth, and of necessity raise them up to the consideration of the Felicity of the Life to come. So that we may assuredly conclude with *Luther*, that all the Fathers, Prophets, and holy Kings were righteous, and saved by Faith in Christ to come; and so indeed, as *Calvin* saith, were Partakers of the same Salvation with us.

Cal. Instit. p. 207.

On Gal.

Inst. p. 198.

Ant. But, Sir, the Scripture seems to hold forth, as tho *they* were saved one way, and *we* another way; for you know the Prophet *Jeremiah* makes mention of a *twofold* Covenant; therefore it is somewhat strange to me, that they should be Partakers of the *same* way of Salvation with us.

Evan. Indeed it is true, the LORD did bequeath unto the *Fathers* Righteousness, Life, and eternal Salvation in

in and through Chriſt the Mediator, being *not yet come* in the Fleſh, but promiſed: And unto *us* in the New Teſtament he gives and bequeaths them in and through Chriſt, *being already come*, and having actually purchaſed them for us: And the Covenant of Grace was before the coming of Chriſt, ſealed by his Blood in Types and Figures, and at his Death it was fully ſealed and ratified by his very Blood, actually and in very deed ſhed for our Sins: And the old Covenant, in reſpect of the *outward* form and manner of ſealing, was temporary and changeable, and therefore the Types ceaſed, and only the Subſtance remains firm; but the Seals of the new are unchangeable, being commemorative, and *ſhall ſhew the Lord's Death until his coming again:* And *their* Covenant did *firſt* and chiefly promiſe earthly Bleſſings, and in and under *theſe* it did ſignify and promiſe all ſpiritual Bleſſings and Salvation; but *our* Covenant promiſeth *Chriſt* and his Bleſſings in the *firſt place*, and after them earthly Bleſſings. *Walker* on the Cov.

Theſe and ſome other *circumſtantial* Differences in regard of *Adminiſtration*, there were between *their* way of Salvation, or Covenant of Grace, and *ours*; which moved the Heb. 8. 8. Author to the *Hebrews* to call theirs *old*, and ours *new*: But in regard of *Subſtance* they were all one, and the very ſame: For in all Covenants this *Urſin* Cat. is a certain Rule, *if the Subject Mat-* p. 129. *ter, the Fruit, and the Conditions be the ſame, then is the Covenant the ſame.* But in theſe Covenants Jeſus Chriſt the Subject Matter of both, Salvation the Fruit of both, and Faith in Chriſt's Righteouſneſs the Condition of both: Therefore, I ſay, tho they be called *two*, yet they are but *one*; which is confirmed by two faithful Witneſſes: The one is the Apoſtle *Peter*, who ſaith, *Acts* 15. 11. *We believe that through the Grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they*; meaning the Fathers in the Old Teſtament, as is evident in the Verſe next before. The other Gal. 3. 6, 7. is the Apoſtle *Paul*, who ſaith, *Abraham believed God, and it was accounted to him for Righteouſneſs*; *know ye therefore that they which are of Faith*

the

the ſame are the Children of Abraham: By which Teſtimony, (ſaith *Luther*) we may ſee that the Faith of our Fathers in the Old Teſtament, and ours in the New, is all one in Subſtance. *On* Gal. p. 116.

Ant. But could they that lived ſo long before Chriſt, apprehend his Righteouſneſs by Faith for their Juſtification, and Salvation?

Evan. Yea indeed, for as Maſter *Jones* truly ſaith, It is as eaſy for Faith to apprehend Righteouſneſs to come, as it is to apprehend Righteouſneſs that is paſt; wherefore as Chriſt's Birth, Obedience, and Death were in the Old Teſtament as effectual to ſave Sinners, as now they are; ſo all the faithful Forefathers from the beginning did partake of the ſame Grace with us, by believing in the ſame Jeſus Chriſt, and ſo were juſtified by his Righteouſneſs, and ſaved eternally by Faith in him: It was by virtue of the Death of Chriſt that *Enoch* was tranſlated that he ſhould not ſee Death, and *Elias* was taken up into Heaven by virtue of Chriſt's Reſurrection and Aſcenſion. So that from the World's beginning *On* Juſt. p. 90. *Walker* on the Cov. p. 122. Page 29.

to the end thereof, the Salvation of Sinners is only by Jesus Christ, as it
Heb. 13. 8. is written, *Jesus Christ yesterday and to-day, and the same for ever.*

Ant. Why then, Sir, it seems that those who were saved amongst the Jews, were not saved by the Works of the Law.

Evan. No indeed, they were neither justified nor saved, either by the Works of the Moral Law, or the Ceremonial Law: For as you heard before, the Moral Law being delivered to them with great Terror and under most dreadful Penalties, they did find in themselves an Impossibility of keeping it, and so were driven to seek help of a Mediator, even Jesus Christ, of whom *Moses* was to them a Type; so that the Moral Law did drive them to the Ceremonial Law, which was their Gospel and their Christ in a Figure; for that the Ceremonies did prefigure Christ, direct unto him, and require Faith in him, is a thing acknowledged and confessed by all Men.

Marshal of Infants Baptism.

Nom. But, Sir, I suppose tho Believers among the Jews were not *justified* and *saved* by the Works of the

Ball on the *Covenant*, p. 119.

the Law, yet *was it a Rule* for their Obedience.

Evan. It is very true indeed, the Law of the Ten Commandments was a Rule for their Obedience. Yet not as it came from Mount *Sinai*, but rather as it came from Mount *Sion*; not as it was the Law or Covenant of Works, but as it was the Law of Christ: Which will appear if you consider, that after the Lord had renewed with them the Covenant of Grace, as you heard before, *Exod.* 24. at the beginning, the Lord said unto *Moses*, Ver. 12. *Come up to me into the Mount and be there, and I will give thee Tables of stone, and a Law that thou mayest teach them:* And after the Lord had thus written them the second time with his own Finger, he delivered them to *Moses*, commanding him to provide an Ark to put them into; which was not only for the safe keeping of them, but also to cover the form of the Covenant of Works that was formerly upon them, that Believers might not perceive it; for the Ark was a notable Type of Christ, and therefore the putting of them therein did shew

Deut. 9. 10. Deut. 10. 5.

Reynolds on Psalm 110. p. 35.

that they were perfectly fulfilled in him; *Christ being the end of the Law for Righteousness to every one that believeth*; which was yet more clearly manifest, in that the Book of the Law was placed between the Cherubims, and upon the Mercy-seat, to assure Believers that the *Law now came to them from the Mercy-seat*; for there the LORD promised to meet *Moses*, and to commune with him of all things which he would give him in Commandment to them.

Rom.10.4.

Bolton, true boun. p. 52.

Ex.25.22.

Ant. But, Sir, was the *Form* quite taken away, so as the Ten Commandments were no more the *Covenant of Works?*

Evan. O no, you are not so to understand it; for the *Form* of the Covenant of Works as well as the *Matter*, (on God's part) came immediately from God himself, and so consequently is eternal like himself; whence it is that our Saviour saith, Mat.5.18. *Till Heaven and Earth pass, one jot, or one tittle shall in no wise pass from the Law till all be fulfilled:* So that either Man himself, or some other for him, must perform or fulfil the Condition of the Law, as it is the

the Covenant of Works, or elſe he remains ſtill under it, and in a damnable Condition: But now Chriſt hath fulfilled it for all Believers; and therefore I ſaid the Form of the Covenant of Works was covered or taken away as touching the believing *Jews*; but yet was it neither taken away in it ſelf, nor as touching the unbelieving *Jews*.

Nom. Was the Law then ſtill of uſe to them, as it was the Covenant of Works?

Evan. Yea indeed.

Ant. I pray you, Sir, ſhew of what uſe it was to them.

Evan. I remember *Luther* ſaith, there be two ſorts of unrighteous Perſons or Unbelievers, the one to be juſtified, and the other *not* to be juſtified; even ſo were there among the Jews. Now to them that were to be juſtified, as you have heard, it was ſtill of uſe to bring them to Chriſt, as the Apoſtle ſaith, *Gal.* 3. 24. *The Law was our School-maſter until Chriſt, that we might be juſtified by Faith*; that is to ſay, the *Moral* Law did teach and ſhew them what they *ſhould* do, and ſo what they did *not*, *On* Gal. p. 171.

and this made them go to the *Ceremonial* Law, and by *that* they were taught that *Christ had done it for them*; which they believing were made righteous by Faith in him. And to the ſecond ſort it was of uſe, to ſhew them what was good, and what was evil, and to be as a Bridle to them to reſtrain them from Evil, and as a Motive to move them to Good, for fear of Puniſhment, or hope of Reward in this Life; which tho it was but a forced and conſtrained Obedience, yet was it neceſſary for the publick Common-wealth, the Quiet thereof being thereby the better maintained; and tho thereby they could neither eſcape Death, nor yet obtain Eternal Life, for want of perfect Obedience; yet the *more* Obedience they yielded thereunto, the *more* they were freed from temporal Calamities, and poſſeſſed *greater* temporal Bleſſings, according as the Lord promiſed and threatned, *Deut.* 28.

Calv. Inſt. p. 167.

Ant. But, Sir, in that place the Lord ſeemeth to ſpeak to his own People, and yet to ſpeak according to the Tenor of the Covenant of Works; which hath made me think that

that Believers in the Old Teſtament, were *partly* under the Covenant of Works.

Evan. Do you not remember how I told you before, that the LORD did manifeſt ſo much Love to the *body* of that Nation, that the *whole* Poſterity of *Abraham* were brought under a State-covenant, or National Church, ſo that for the Believers ſakes he infolded Unbelievers in the Compact; whereupon the Lord was pleaſed to call them all by the name of *his People*, as well Unbelievers as Believers, and to be called *their God*. And tho the Lord did there ſpeak according to the Tenor of the Covenant of Works, yet I ſee no reaſon why he might not direct and intend his Speech to Believers alſo, and yet they remain only under the Covenant of Grace.

Ant. Why, Sir, you ſaid that the Lord did ſpeak to them out of the Tabernacle, and from the Mercy-ſeat; and that doubtleſs was according to the Tenor of the Covenant of Grace, and not according to the Tenor of the Covenant of Works.

Evan. I pray you take notice, that after the Lord had pronounced all those Blessings and Curses, *Deut.*28. in the beginning of the 29th Chap. it is said, *These are the words of the Covenant which the Lord commanded* Moses *to make with the Children of* Israel *in the Land of* Moab, beside *the Covenant which he made with them in* Horeb. Whereby it doth appear to me, that this was not the Covenant of Works which was delivered to them on Mount *Sinai*; for the Form of *that* Covenant was *eternal* Blessings and Cursings, but the Form of *this* Covenant was *temporal* Blessings and Curses; so that this rather seems to be the *Pedagogy* of the Law, than the *Covenant of Works*; for at that time these People seemed to be carried by temporal Promises in the ways of Obedience, and deterred by temporal Threatnings from the ways of Disobedience: God dealing with them as in their Infancy and under Age; and so led them on and allured them, and reared them by such respects as these, because they had but a small measure of the Spirit.

Nom.

Nom. But, Sir, was not the matter of *that* Covenant, and *this*, all one?

Evan. Yea indeed, the Ten Commandments were the *matter* of both Covenants, only they differed in the *Forms*.

Ant. Then, Sir, it ſeems that the Promiſes and Threatnings contained in the Old Teſtament, were but temporary and terreſtrial, only concerning the good and evil things of this Life.

Evan. This we are to know, that like as the Lord by his Prophets gave the People in the Old Teſtament many Exhortations to be obedient to his Commandments, and many Dehortations from Diſobedience thereunto, even ſo did he back them with many Promiſes and Threatnings concerning things temporal; as theſe and the like Scriptuers do witneſs; Iſa. 1. 10. *Hear the Word of the Lord ye Rulers of* Sodom, *give ear unto the Law of our God ye People of* Gomorrah: V. 19. *If ye be willing and obedient, ye ſhall eat the good of the Land:* V. 20. *But if ye refuſe and rebel, ye ſhall be devoured with the Sword,*

for

for the Mouth of the Lord hath ſpoken it. And Jer. 7. 3, 9, 20. *Amend your Ways and your Doings, and I will cauſe you to dwell in this place: But ye ſteal, murder, commit Adultery, and ſwear falſly; therefore thus ſaith the Lord GOD, behold mine Anger and my Fury ſhall be poured out upon this place.* And ſurely there be two Reaſons why the Lord did ſo; (1.) Becauſe as *all Men are born under the Covenant of Works*, they are naturally prone to conceive, that the Favour of God and all good things, do depend and follow upon their Obedience to the Law; and that the Wrath of GOD, and all Evil things, do depend upon, and follow their Diſobedience to it: And that Man's chief Happineſs is to be had and found in *Terreſtrial Paradiſe*, even in the good things of this Life. So the People of the Old Teſtament being *neareſt to* Adam's *Covenant and Paradiſe*, were moſt prone to ſuch Conceits. And, (2.) Becauſe the Covenant of Grace, and Cœleſtial Paradiſe, were but little mentioned in the Old Teſtament; they, for the moſt part, had but a glimmering know-

knowledge of them, and ſo could not yield Obedience *freely*, *as Sons*: Therefore the Lord ſaw it meet to move them to yield Obedience to his Laws, by their own Motives, and as Servants or Children under Age.

Ant. And were both Believers and Unbelievers, that is, ſuch as were under the Covenant of Grace, and ſuch as were under the Covenant of Works, equally and alike ſubject, as well to have the Calamities of this Life inflicted upon them for their Diſobedience, as the Bleſſings of this Life conferred upon them for their obedience?

Evan. Surely the Words of the Preacher do take place here, when he ſaith, *All things come alike to all, there is one Event to the Righteous, and to the Wicked.* Were not *Moſes* and *Aaron*, for their Diſobedience, hindred from entring into the Land of *Canaan*, as well as others? And was not *Joſiah*, for his Diſobedience to GOD's Command, ſlain in the Valley of *Megiddo*? Therefore aſſure your ſelf, that when Believers in the Old Teſtament, did tranſgreſs God's Commandments, God's temporal Wrath

Eccl. 9. 2.
Num. 20. 12.
2 Chron. 35. 21, 22.
Num. 16. 46.

Wrath went out againſt them, and was manifeſt in temporal Calamities that befel *them* as well as others; only here was the Difference, The Believers temporal Calamities had no eternal Calamities included in them, nor following of them; and their temporal Bleſſings had eternal Bleſſings included in them, and following of them: And the Unbelievers temporal Bleſſings had no eternal Bleſſings included in them, nor following of them; and their temporal Calamities had eternal Calamities included in them, & following of them.

Ant. Then, Sir, it ſeemeth that all Obedience that any of the *Jews* did yield to God's Commandments, was for fear of temporal Puniſhment, and in hope of temporal Reward.

Evan. Surely the Scripture ſeems to hold forth, that there were *three* ſeveral ſorts of People amongſt the Jews, who endeavoured to keep the Law of God, and they did all of them differ in their ends.

The *firſt* ſort of them were *true Believers*, who according to the meaſure of their Faith, did believe the Reſurrection of their Bodies after Death,

Death, and eternal Life in Glory, and that it was to be obtained, not by the Works of the Law, *but by Faith in the Meſſiah*, or promiſed Seed: And anſwerably as they believed this, they yielded Obedience *to the Law freely, without fear of Puniſhment, or hope of Reward*; but alas, the Spirit of Faith was very weak in moſt of them, and the Spirit of Bondage very ſtrong, and therefore they ſtood in need to be induced and conſtrained to Obedience, for fear of Puniſhment, and hope of Reward.

The *ſecond* ſort were the *Sadducees* and their Sect; and theſe did not believe that there was any Reſurrection, nor any Life but the Life of this World; and yet they endeavoured to keep the Law, that God might bleſs them here, and that it might go well with them in this life. Mat. 22. 23. *Bolton's* true boun. p. 259.

The *third* ſort, and indeed the greateſt number of them in the future Ages after *Moſes*, were the *Scribes* and *Phariſees*, and their Sects, and they held and maintained that there was a Reſurrection to be looked for, and an eternal Life after Death, and therefore they endeavoured

voured to keep the Law, not only to obtain temporal Happineſs, but eternal alſo: For tho it had pleaſed the Lord to make known unto his People by the Miniſtry of *Moſes*, that the Law was given not to retain Men in the Confidence of their own Works, but *to drive them out of themſelves, and to lead them to Chriſt the Promiſed Seed*; yet after that time the Prieſts and Levites, who were the Expounders of the Law, and whom the Scribes and Phariſees did ſucceed, did ſo conceive of, and teach God's Intention in giving the Law, as tho it had been, that they by their Obedience to it, ſhould *obtain Righteouſneſs* and eternal Life: And this Opinion was ſo confidently maintained, and ſo generally imbraced among them, that in their Book *Mechilta*, they ſay and affirm that there is no other Covenant but the Law, and ſo in very deed they conceived that there was no other way to Eternal Life than the Covenant of Works.

Ball on the Cov. p. 114.

Perkins on Chr. Ser. on the Mount.

Muſculus.

Com. pla. p. 188.

Ant. Surely then it ſeems they did not underſtand and conſider, that the Law as it is the Covenant of Works, doth

doth not only bind the outward Man, but also the inward Man, even the Soul and Spirit, and requires all holy Thoughts, Motions, and Dispositions of the Heart and Soul.

Evan. O no, they neither taught it, nor understood it so spiritually, neither could they be perswaded, that the Law doth require so much at Man's hands; for they first laid this down for a certain truth, that God gave the Law for Man to be justified and saved by his Obedience to it, and that therefore there must needs be *a power in Man to do all that it requireth, or else God would never have required it.* And therefore whereas they should have first considered, what a *streight* Rule the Law of God is, and then have brought Man's Heart, and *have laid it to it*; they contrariwise, first considered what a *crooked* Rule Man's Heart is, and then sought to *make the Law like unto* it; and so indeed they expounded the Law literally, teaching and holding, that the Righteousness which the Law required, was but an *external Righteousness*, consisting in the outward Observation of the

Law,

Law, as you may ſee by the Teſtimony of our Saviour, *Matt.* 5. So that according to their Expoſition, it was poſſible for a Man to fulfil the Law perfectly, and ſo to be juſtified and ſaved by his Obedience to it.

Gray in his Ser. of the Perfection of a Chriſtian.

Ant. But, Sir, do you think the Scribes and Phariſees and their Sect, did yield perfect Obedience to the Law, according to their own Expoſition?

Evan. No indeed, I think very few of them, if any at all.

Ant. What hopes then could they have to be juſtified and ſaved, when they tranſgreſſed any of the Commandments?

Evan. Peter Martyr tells us, that when they chanced to tranſgreſs any of the Ten Commandments, they had their Sacrifices to make Satisfaction (as they conceived) for they looked upon their *Sacrifices without their Significations*, and ſo had *a falſe Faith* in them, thinking that the *bare Work* was a Sacrifice acceptable to GOD: In a word, they conceived that the *Blood of Bulls and Goats would take away Sin.* And ſo what they wanted

In his Preface to the Rom.

Tindal on Mar.

Heb. 10. 4.

wanted of fulfilling the Moral Law, they thought to make up in the Ceremonial Law: And thus they *ſeparated Chriſt* from their Sacrifices, thinking they had diſcharged their Duty very well when they had ſacrificed and offered their Offerings; not conſidering that the Imperfection of the Typical Law, which (as the Apoſtle ſaith) *made nothing perfect*, ſhould have lead them to find Perfection in Chriſt; but they generally reſted in the Work done, in the *Ceremonial Law*, even as they had done in the *Moral Law*, tho they themſelves were unable to do the *one*, and the *other* was as inſufficient to help them. And thus, Iſrael *which followed the Law of Righteouſneſs, did not attain to the Law of Righteouſneſs, becauſe they ſought it not by Faith, but as it were by the Works of the Law. For they being ignorant of the Righteouſneſs of God, and going about to eſtabliſh their own Righteouſneſs, did not ſubmit themſelves to the Righteouſneſs of God.*

Bolton's true boun. p. 161.

Heb. 7. 19.

Rom. 9. 31, 32.

Rom. 10. 3

Ant. Then, Sir, it ſeemeth there were but very few of them that had a clear ſight and knowledge of Chriſt.

Evan.

Evan. It is very true indeed, for generally there was ſuch a vail of Ignorance over their Hearts, or ſuch a vail of Blindneſs over their Minds, that it made their ſpiritual Eye-ſight ſo weak and dim, that they were no more able to ſee Chriſt the *Sun of* Mal. 4. 2. *Righteouſneſs*, to be the *end of the* Law, than the weak Eye of Man is able to behold the bright Sun when it ſhineth in its full ſtrength: And therefore we read, *Exod.* 34.30. that when *Moſes*'s *Face did ſhine* by reaſon of the Lord's talking with him, and telling him of the glorious Riches of his Free Grace in Jeſus Chriſt, and giving unto him the Ten Commandments written in Tables of Stone, as the Covenant of Works, to *drive the People out of Confidence in themſelves*, and their own legal Righteouſneſs unto Jeſus Chriſt, and his Righteouſneſs; the People were not *able to behold his Face*, by reaſon of the Weakneſs and Dimneſs of their *ſpiritual Eye-ſight*; they were not able to ſee and underſtand the *ſpiritual Senſe of the Law*, to wit, that the Lord's End or Intent in giving them the Law, as a Covenant of Works, and

and as the Apoſtle calls it, the *Miniſtration of Condemnation and Death*, was to drive them out of themſelves to Chriſt; and that *then* it was to be *aboliſhed* to them, *as it was the Covenant of Works.* And therefore *Moſes* put the cloudy *vail of ſhadowing Ceremonies over his Face* that they might be the better able to behold it, that is to ſay, that they might be the better able to ſee thro them, and underſtand that *Chriſt is the end of the Law for Righteouſneſs, to every one that believeth:* For *Moſes*'s Face, ſaith godly *Tindal*, is the Law rightly underſtood; and yet alas, by reaſon that the Prieſts and Levites in former times, and the Scribes and Phariſees in after times, were *the blind Leaders of the blind*; the generality of them were ſo addicted to *the Letter of* the Law, (and that both Moral and Ceremonial) that they uſed it not as a *Pedagoge* to Chriſt, but terminated their eye in the Letter and Shadow, and did not ſee thro them to the ſpiritual Subſtance which *is Jeſus Chriſt*; eſpecially in the later ages after *Moſes*; for at the time of Chriſt's coming in the Fleſh,

2 Cor. 3. 7, 9.
Ver. 13.
Ex. 34. 35.
Rom. 10. 4
Mat. 15. 14
2 Cor. 3. 13, 14, &c.

Fleſh, I remember but two, to wit, *Simeon* and *Anna*, that deſired him, or looked for him as a *ſpiritual* Saviour to ſave them from Sin and Wrath; for tho all of them had in their Mouths the *Meſſiah*, (ſaith *Calvin*) and the bleſſed Eſtate of the Kingdom of *David*, yet they dreamed that this Meſſiah ſhould be ſome *great Monarch* that ſhould come in *outward Pomp* and *Power*, and ſave and deliver them from that Bondage in which they were under the *Romans*; of which Bondage they were ſenſible and weary, but of their *ſpiritual Bondange* under the Law, Sin and Wrath, they were not at all ſenſible; and all becauſe their blind Guides had turned the whole Law into a *Covenant of Works*, to be done *for Juſtification and Salvation*, yea, and ſuch a Covenant as they were able to keep and fulfil; if not by the doing of the Moral Law, yet by their offering Sacrifices in the Ceremonial Law. And for this cauſe our Saviour, in his Sermon upon the Mount, took occaſion to expound the Moral Law *truly and ſpiritually*, removing that falſe *literal gloſs* which the

Harm. p. 87.

Scribes

Scribes and *Phariſees* had put upon it, that Men might ſee how impoſſible it is for any meer Man to fulfil it, and ſo conſequently to have Juſtification and Salvation by it. And at the Death of Chriſt *the Vail of the Temple was rent in twain from the top to the bottom*, to ſhew ſaith *Tindal* that the *ſhaddows of* Moſes *Law* ſhould now vaniſh at the flouriſhing Light of the Goſpel. And after the Death of Chriſt, his Apoſtles did both by their Preaching and Writing labour to make Men underſtand, that all the Sacrifices and Ceremonies, were but *Types of Chriſt*; and therefore he being now come, they were of no further uſe, witneſs that Divine and Spiritual Epiſtle written to the *Hebrews*; yet notwithſtanding, we may ſay of the *Jews* at this Day as the Apoſtle did in his Time; Even *until this Day remaineth the ſame Vail untaken away in the reading of the Old Teſtament*; the Lord in Mercy remove it in his due Time.

Matt. 27. 51. *Marbeck. Com. pla.* p. 112. 2 Cor. 3. 14.

Ant. Sir, I thought that Gods Covenant with the *Jews* had been a *mixt* Covenant, and that they had

had been *partly* under the Covenant of Works; but now I perceive there was little difference between their Covenant of Grace and ours.

Bolton, true boun. p. 160.

Evan. Truly, the difference between the *Jews* Covenant of Grace and ours, was chiefly of *their own making*; they ſhould have been driven to Chriſt by the Law, but they expected Life in Obedience to it, and this was their great Errour and Miſtake.

Ant. And ſurely, Sir, it is no great marvel, they in this Point did ſo much Err and Miſtake, who had the Covenant of Grace made known to them ſo darkly, when many among us, who have it more clearly manifeſt, do the like.

Evan. And truly it is no marvel that *all* Men naturally do ſo; for Man naturally doth apprehend God to be the great Maſter of Heaven, and himſelf to be his Servant, and that therefore he muſt do his *Work* before he can have his *Wages*, and the *more* Work he doth, the *better* Wages he ſhall have. And hence it was, that when *Ariſtotle* came to ſpeak of Bleſſedneſs, and to pitch upon

upon the next Means to that End, he ſaid it was *Operation and Working*; with whom alſo agreeth *Pythagoras*, when he ſaith, It is Mans Felicity to be like unto God, (as how?) by becoming Righteous and Holy. And let us not marvel that theſe Men did ſo err who never heard of Chriſt, nor of the Covenant of Grace, when thoſe to whom it was made known by the Apoſtles of Chriſt did the like; witneſs thoſe to whom the Apoſtle *Paul* wrote his Epiſtles, and eſpecially the *Galatians*; for although he had by his Preaching when he was preſent with them, made known unto them the Doctrine of the Covenant of Grace; yet after his Departure, through the ſeducement of falſe Teachers, they were ſoon turned to the Covenant of Works, and ſought to be juſtified either in whole or in part by it, as you may ſee if you ſeriouſly conſider that Epiſtle; nay, what ſaith *Luther?* It is ſaith he, the general Opinion of Mans Reaſon throughout the whole World, that Righteouſneſs is gotten by the *Works of the Law*; and the Reaſon is, be-

Truneſs of Ch. Relig.

cauſe the Covenant of Works was ingraven on the Minds of Men in the very Creation, ſo that Man *naturally* can judge no otherwiſe of the Law than as of a *Covenant of Works*, which was given to make Righteous, and to give Life and Salvation. This pernicious Opinion of the Law, that it juſtifieth and maketh righteous before God, (ſaith *Luther* again) is ſo deeply rooted in Mans Reaſon, and all Mankind are ſo wrapped in it, that they can hardly get out, yea, I my ſelf ſaith he, have now preached the Goſpel almoſt Twenty Years, and have been exerciſed in the ſame daily, by reading and writing, ſo that I may well ſeem to be rid of this wicked Opinion, yet notwithſtanding I now and then feel this *old filth* cleave to my Heart, whereby it cometh to paſs, that I would bring *ſomething with my ſelf, becauſe of which* he ſhould give me his Grace. Nay, it is to be feared that (as you ſaid) many among us, who have more means of Light ordinarily then ever *Luther* or any before him had, do yet notwithſtanding either wholly

On Gal. p. 133.

Choſ. Ser. p. 108.

or

or in Part expect Juſtification and Acceptation by the Works of the Law.

Ant. Sir, I am verily perſwaded that there be very many in this City of *London*, that are carried with a blind prepoſterous Zeal after their own good Works and well doings, ſecretly ſeeking to become Holy, Juſt and Righteous before God, by their diligent keeping, and careful walking in all Gods Commandments; and yet no Man can perſwade them that they do ſo; and truly, Sir, I am verily perſwaded that this our Neighbour and Friend *Nomiſta* is one of them?

Evan. Alas! there are Thouſands in the World that make a *Chriſt* of their *Works*, and here is their undoing. They look for Righteouſneſs and Acceptation more in the *Precept* then in the *Promiſe*, in the *Law* then in the *Goſpel*, in *Working* then in *Believing*, and ſo miſcarry. Many poor ignorant Souls among us, when we bid them obey and do Duties, they can think of nothing but *working themſelves to Life*; when they are troubled they

Boltons true boun. P. 97.

Page 162.

must *lick* themſelves whole, when wounded they muſt run to the *ſalve of Duties*, and ſtream of performances, and *neglect Chriſt*. Nay, it is to be feared, that there be divers who in *Words* are able to diſtinguiſh between the Law and the Goſpel, and in their Judgments hold and maintain that *Man is juſtified by Faith, without the Works of the Law*, and yet in effect and practice, that is to ſay, in Heart and Conſcience, do otherwiſe. And there is ſome touch of this in us all, otherwiſe we ſhould not be ſo up and down in our Comforts, and believing as we are, and caſt down with every Weakneſs as we are. But what ſay you Neighbour *Nomiſta*, are you guilty of theſe things?

Bolton's true boun. P. 97, 98.

Nom. Truly, Sir, I muſt needs confeſs I begin to be ſomewhat jealous of my ſelf that I am ſo; and becauſe I deſire your Judgment touching my Condition, I intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having been born and brought up in a Country where there

was

was very little Preaching, the Lord knoweth, I lived a great while in Ignorance and Blindneſs; and yet becauſe I did often repeat the LORD's Prayer, the Apoſtles Creed, and the Ten Commandments; and becauſe I came ſometimes to Divine Service, (as they call it) and at Eaſter received the Communion, I thought my Condition to be good: But, at laſt, by means of hearing a zealous and godly Miniſter in this City, not long after my coming hither, I was convinced that my preſent Condition was not good; and therefore I went to the ſame Miniſter, and told him what I thought of my ſelf: So he told me that I muſt frequent the hearing of Sermons, and keep the Sabbath very ſtrictly, and leave off Swearing by my Faith and Troth, and ſuch like Oaths, and beware of Lying, and all idle Words and Communication; yea, and ſaid he, you muſt get good Books to read, as Mr. *Dod* on the Commandments, Mr. *Boulton*'s Directions for comfortable walking with God, Mr. *Brinſley*'s true Watch, and ſuch like; and many ſuch like Exhortations and Di-

rections he gave me, which I liked very well, and therefore endeavoured to follow them: So I fell to hearing the moſt godly, zealous, and powerful Preachers in this City, and wrote their Sermons after them: And when God gave me a Family I did pray with them, and inſtructed them, and repeated Sermons to them, and ſpent the Lord's Day in publick and private Exerciſes, and left off my Swearing and Lying, and idle Talking, according to his Exhortation. In few words, I did ſo reform my ſelf and my Life, that whereas before I had been only careful to perform the Duties of the *ſecond* Table of the Law, and that to the end I might gain Favour and Reſpect from *civil* honeſt Men, and to avoid the Penalties of *Man's Law*, or *temporal* Puniſhment: Now I was alſo careful to perform the Duties required in the *firſt Table* of the Law, and to gain Favour and Reſpect from *religious* honeſt Men, and to avoid the Penalty of *God's* Law, even *eternal* Torments in Hell. Now when Profeſſors of Religion obſerved this change in me, they came to my

Houſe, and gave unto me the right-hand of Fellowſhip, and counted me one of their number; and then I invited godly Miniſters to my Table, and made much of them; and then with *Micha*, mentioned in the Book of *Judges*, *I was perſwaded the Lord would be merciful unto me, becauſe I had gotten a Levite to be my Prieſt.* Judg. 17. 13. In a word, I did yield ſuch an *outward* Obedience and Conformity to *both* Tables of the Law, that all godly Miniſters, and religious honeſt Men that knew me, did think very well of me, counting me to be a very honeſt Man, and a good Chriſtian; and indeed I thought ſo of my ſelf, eſpecially becauſe I had *their Approbation.* And thus I went on bravely a great while, even until I read in Mr. *Boulton's* Works, that the outward Righteouſneſs of the Scribes and Phariſees was famous in thoſe times; for beſides their forbearing and proteſting againſt groſs Sins, as Murther, Theft, Adultery, Idolatry, and the like; they were frequent and conſtant in Prayer, Faſting, and Alms-deeds; ſo that without queſtion, many of them Diſcourſe of true happineſs, p. 64.

were perſwaded that their Doings would purchaſe Heaven and Happineſs: Whereupon I concluded, that I had as yet done no more than they, and withal I conſidered that
Mat. 5. 20. our Saviour ſaith, *Except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, you cannot enter into the Kingdom of Heaven*; yea, and I alſo conſidered that the Apoſtle
Rom. 2. 28, 29. ſaith, *He is not a Jew, that is one outwardly, but he that is one inwardly, whoſe Praiſe is not of Men but of God.* Then did I conclude that I was not yet a true Chriſtian; for ſaid I in my Heart, I have contented my ſelf with the Praiſe of Men, and ſo have loſt all my labour and pains in performing Duties, for they have been no better than out-ſide Performances, and therefore they muſt all fall down in a moment: I have not ſerved God with all my Heart, and therefore I ſee I muſt either go farther, or elſe I ſhall never be happy: Whereupon I ſet about keeping the Law in good earneſt, and laboured to perform Duties, not only *outwardly*, but alſo *inwardly* from my Heart. I heard, and read, and prayed

and

and laboured to bring my Heart, and forced my Soul to every Duty; I called upon the Lord in good earneſt, and told him that *whatſoever* he would have me to do, I would do it with all my Heart, if he would but ſave my Soul: and then I alſo took notice of the *inward* Corruptions of my Heart, which I had not formerly done, and was careful to govern my *Thoughts* to moderate my *Paſſions*, and to ſuppreſs the *motions* and riſings of luſts, to baniſh privy pride, and ſpeculative wantonneſs, and all vain and ſinful deſires of my *heart*; and then I thought my ſelf not only an *outſide* Chriſtian, but alſo an *inſide* Chriſtian, and therefore a true Chriſtian indeed. And ſo I went on comfortably a good while, till I conſidered that the Law of God requires *paſſive* Obedience as well as *active*; and therefore I muſt be a *Sufferer* as well as a *Doer*, or elſe I could not be a Chriſtian indeed; whereupon I began to be troubled at my Impatience under God's correcting hand, and at thoſe inward Murmurings and Diſcontents which I found in my Spirit in time of any

outward Calamity that befel me, and then I laboured to bridle my Paſſions, and to ſubmit my ſelf quietly to the Will of God in every condition; and then did I alſo, as it were, begin to take Penance upon my ſelf, by Abſtinence, Faſting, and Afflicting my Soul, and made pitiful Lamentations in my Prayers, which were ſometimes alſo accompanied with Tears, which I was perſwaded the Lord did take notice of, and would reward me for; and then I was perſwaded that I did keep the Law in yielding Obedience both actively and paſſively; and then was I confident I was a true Chriſtian, until I conſidered that thoſe Jews of whom the LORD complains, *Pſa.* 58. did as much as I, and *that* cauſed me to fear that all was not right with me as yet: Whereupon I went to *another* Miniſter, and told him, that tho I had done thus and thus, and ſuffered thus and thus, yet I was perſwaded that I was in no better a Condition than thoſe Jews. O! yes, ſaid he, you are in a better Condition than they; for they were *Hypocrites*, and ſerved not GOD with all

their

their Hearts as you do. Then I went home contentedly, and so went on in my wonted course of *doing*, and suffering, and thought all was well with me; until I bethought my self that before the time of my Conversion, I had been *a Transgressor from the Womb*, yea, *in* the Womb, in that I was guilty of *Adam*'s Transgression: So then I considered, that altho I kept even with GOD, for the time *present and to come*, yet that would not free me from the Guiltiness of that which was done *before*, whereupon I was much troubled and disquieted in my Mind. Then I went to a *third* Minister of God's holy Word, and told him how the case stood with me, and what I thought of my state and condition. He cheered me up, bidding me be of good comfort, for tho my Obedience since my Conversion, would not satisfy for my former Sins, yet in as much as at my Conversion I had *confessed, lamented, deplored, bewailed, and forsaken them*, God according to his rich Mercy, and gracious Promise had mercifully pardoned and forgiven them. Then I returned home to my House again,

Isa. 48. 8. Rom. 5. 12,---19.

again, and went to God by earneſt Prayer and Supplication, and beſought him to give me *aſſurance* of the Pardon and Forgiveneſs of my Guiltineſs of *Adam*'s Sin, and all my actual Tranſgreſſions before my Converſion; and as I had endeavoured to be a good Servant before, ſo I would ſtill continue in doing my Duty moſt exactly: And ſo being aſſured that the Lord had granted this my requeſt, I fell to my buſineſs, according to my Promiſe; I *heard*, I *read*, I *prayed*, I *faſted*, I *mourned*, I *ſighed* and *groaned*, and *watched* over my Heart, my Tongue, and Ways, in all my Doings, Actions, and Dealings both with God and Man: But after a while I growing better acquainted with the *Spirituality* of the Law, and the *inward Corruptions* of mine own Heart, I perceived that I had deceived my ſelf, in thinking that I had kept the Law perfectly; for do what I could, I found many Imperfections in my Obedience; for I had been, and was ſtill ſubject to Sleepineſs, Drouſineſs, and Heavineſs, in Praying, and Hearing, and ſo in other Duties; I failed in the *manner*

of

of performance of them, and in the *end why* I performed them, ſeeking my ſelf in every thing I did; and my Conſcience told me I failed in my Duty to God in *this*, and in my Duty to my Neighbour in *that*; and then I was much troubled again, for I conſidered that the Law of God requireth, and is not ſatisfied without an exact and *perfect* Obedience. And then I went to the ſame Miniſter again, and told him how I had purpoſed, promiſed, ſtriven and endeavoured as much as poſſibly I could to keep the Law of God perfectly; and yet by woful Experience I found, that I had, and did ſtill tranſgreſs it many ways, and therefore I fear Hell and Damnation. O! but, ſaid he, do not fear, for the beſt Chriſtians have their Failings, and no Man keepeth the Law of God perfectly; and therefore go on, and do as you have done, in ſtriving to keep the Law perfectly; and in what you cannot do, God will accept the Will for the Deed; and wherein you come ſhort, Chriſt will help you out. And this ſatisfied and contented me very much; ſo I returned home again

and

and fell to Prayer, and told the Lord that now I ſaw I could not yield perfect Obedience to his Law; and yet I would not deſpair, becauſe I did believe, that what I could not do Chriſt had done for me; and then I did certainly conclude, that I was a Chriſtian indeed, tho I was not ſo before; and ſo have I been perſwaded ever ſince. And thus, Sir, you ſee I have declared unto you, both how it hath been with me formerly, and how it is with me for the preſent; wherefore I would intreat you to tell me plainly and truly what you think of my Condition.

Evan. Why truly I muſt tell you it appears to me by this Relation, that you have gone as far in the way of the Covenant of Works as the Apoſtle *Paul* did before his Converſion; but yet for ought I ſee, you have not gone the right way of the Goſpel, and therefore I queſtion whether you be as yet come truly to Chriſt.

Nom. Good, Sir, give me leave to ſpeak a few words: By the hearing of your Diſcourſe concerning the Covenant of Works, and the Covenant

Covenant of Grace, I was moved to *fear* that I was out of the right way; but now having heard my Neighbour *Nomista* make such an excellent Relation, and yet you to question whether he be come truly to Christ or no, makes me to *conclude absolutely* that I am far from Christ: surely if he upon whom the Lord hath bestowed such excellent Gifts and Graces, and who hath lived such a godly Life (as I am sure he hath) be not right, then wo be unto me.

Evan. Truly for ought I know, you may be in Christ before him.

Nom. But I pray, Sir, consider that tho I am now throughly convinced, that till of late I went on in the way of the Covenant of Works, yet seeing that at last I came to see my need of Christ, and have verily believed that *in what I come short of fulfilling the Law, he will help me out*, methinks I should be come truly to Christ.

Evan. Verily I do conceive that this gives you no surer Evidence of your being come truly to Christ, than some strict Papists have: For it is the

the Doctrine of the Church of *Rome*, that *if a Man exerciſe all his power, and do his beſt to fulfil the Law, then God for Chriſt's ſake, will pardon all his Infirmities, and ſave his Soul.* And therefore you ſhall ſee many Papiſts very ſtrict and zealous in the Performance of Duties Morning and Evening, ſo many *Ave-Maries*, and ſo many *Pater-Noſters*, yea, and many of them do great deeds of Charity, and great Works of Hoſpitality, and all upon ſuch grounds, and to ſuch ends as yours. The Papiſts (ſaith *Calvin*) cannot abide this Saying, *by Faith alone*; for they think that their own Works are in *part* a cauſe of their Salvation, and ſo they make a hotch-potch, and mingle-mangle, which is neither fiſh nor fleſh, as Men uſe to ſay.

Propoſ. on Gal. 2. in 8a. p. 45.

Nom. But ſtay, Sir, I pray, you are miſtaken in me; for tho I hold that God doth accept of my doing my beſt to fulfil the Law, yet I do not hold (with the Papiſts) that my doings are *meritorious*; for I believe that God accepts not of what I do, either for the Work or Worker's ſake, but only for *Chriſt's ſake.*

Evan.

Evan. Yet ſtill you do but go hand in hand with the Papiſts; for tho they do hold that their Works are meritorious, yet they ſay it is by the Merit of *Chriſt* that they become meritorious; or as ſome of the moderate ſort of them ſay, our Works ſprinkled with the Blood of Chriſt become meritorious. But this you are to know, that as the Juſtice of God requires a *perfect* Obedience, ſo doth it require that this perfect Obedience be a *perſonal* Obedience, *viz.* it muſt be the Obedience of *one* Perſon only, the Obedience of *two* muſt not be put together to make up a perfect Obedience: So that if you deſire to be juſtified before God, you muſt either bring to him a perfect Righteouſneſs of your *own*, and wholly renounce Chriſt; or elſe you muſt bring the perfect Righteouſneſs of *Chriſt*, and wholly renounce your own.

D. Down. of Juſtifi. p. 149.

Rom. 5. 15, 17, 18, 19.

Ant. But believe me, Sir, I would adviſe him to bring *Chriſt's*, and wholly renounce his own, as, I thank the Lord, I have done.

Evan. You ſay very well, for indeed the Covenant of Grace termi-

nates

nates it ſelf only on *Chriſt* and his Righteouſneſs. God will have *none* to have a hand in the Juſtification and Salvation of a Sinner, but *Chriſt only*. And to ſay as the thing is, Neighbour *Nomiſta*, Chriſt Jeſus will either be a *whole* Saviour, or *no* Saviour; he will either ſave you *alone*, or not ſave you *at all*; for *among Men there is given no other name under Heaven, whereby we muſt be ſaved*, ſaith the Apoſtle *Peter*: and Jeſus Chriſt himſelf ſaith, *I am the Way, the Truth, and the Life, no Man cometh to the Father but by me*; ſo that as *Luther* truly ſaith, beſides this way *Chriſt*, there is no Way but Wandring, no Verity but Hypocriſy, no Life but eternal Death. And verily ſaith another godly Writer, We can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by *any other way or means but only by Jeſus Chriſt*: For we ſhall not find the Favour of God, true Innocency, Righteouſneſs, Satisfaction for Sin, Help, Comfort, Life, or Salvation, any where but only in Jeſus Chriſt; he is the Sum and Center of all Divine and Evangelical

Acts 4.12.

Joh. 14.6.

On Gal. p. 17.

D. Urban Reg. in his Expoſi. of Chriſt's Sermon going to *Emaus*.

gelical Truths: And therefore, as there is no Knowledge or Wiſdom ſo excellent, neceſſary, or heavenly, as the Knowledge of Chriſt, as the Apoſtle plainly gives us to underſtand, when he tells the *Corinthians*, that *he determined to know nothing amongſt them but only Jeſus Chriſt, and him crucified*; ſo there is nothing to be preached unto Men as an Object of their Faith, or neceſſary element of their Salvation, which doth not ſome way or other either meet in Chriſt, or refer unto Chriſt.

1 Cor. 2. 2.

Reynolds on Pſ. 110. p. 1.

Ant. O, Sir, you do pleaſe me wondrous well in thus attributing *all* to Chriſt; and ſurely, Sir, tho of late you have not been ſo Evangelical in your teaching as ſome others in this City, (which hath cauſed me to leave off hearing you to hear them;) yet have I formerly perceived, and do now alſo perceive that you have more knowledge of the Doctrine of Free Grace than many other Miniſters in this City have; and to tell you the truth, Sir, it was by your means that I was firſt brought to renounce mine own Righteouſneſs, and to cleave only to the Righteouſneſs of Jeſus Chriſt;

Chriſt; and thus it was. After that I had been a good while a legal Profeſſor, juſt like my Friend *Nomiſta*, and heard none but legal Preachers, who built me up in Works and Doings, as they did him, and as their manner is. At laſt a familiar Acquaintance of mine who had ſome knowledge of the Doctrine of Free Grace, did commend *you* for an excellent Preacher, and at laſt prevailed with me to go with him to hear you; and your Text that day I well remember was, *Tit*, 3. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved me.* Whence you obſerved and plainly proved, that Man's own Righteouſneſs had no hand in his Juſtification and Salvation; whereupon you dehorted us from putting any confidence in our own Works and Doings, and exhorted us, by Faith, to lay hold on the Righteouſneſs of Jeſus Chriſt only. At the hearing whereof, it pleaſed the Lord ſo to work upon upon me, that I plainly perceived that there was no need at all of my Works and Doings, nor any thing elſe, but only to believe in Jeſus Chriſt; and indeed my Heart did aſſent

aſſent unto it immediately, ſo that I went home with abundance of Peace and Joy in believing, and gave Thanks to the Lord, for that he had ſet my Soul at liberty, from ſuch a ſore Bondage as I had been under; and I told all my Acquaintance what a ſlaviſh life I had lived in being under the Law; for if I did commit any Sin, I was preſently troubled and diſquieted in my Conſcience, and could have no Peace till I had made humble Confeſſion thereof unto God, craved Pardon and Forgiveneſs, and promiſed amendment; but now I told them that whatſoever Sins I did commit, I was no whit troubled at them, nor indeed am at this day; for I do verily believe that God for Chriſt's ſake hath freely and fully pardoned all my Sins, both paſt, preſent, and to come; ſo that I am confident that what Sin or Sins ſoever I commit, they ſhall never be laid to my charge, being very well aſſured that I am ſo perfectly cloathed with the Robes of Chriſt's Righteouſneſs, that God can ſee no Sin in me at all: And therefore now I can rejoyce evermore in Chriſt, as the Apoſtle exhorts me, and live merrily

rily though I be never ſo vile or ſinful a Creature, and indeed I Pity them, that are in the ſame ſlaviſh Condition I was in, and would have them to believe as I have done, that ſo they may rejoyce with me in Chriſt. And thus, Sir, you ſee I have declared unto you my Condition; and therefore I intreat you to tell me what you think of me.

Evan. There is in this City, at this Day, much talk about *Antinomians*, and though I hope there be but few that do juſtly deſerve that Title, yet I pray give me leave to tell you, that I fear I may ſay unto you in this Caſe, as it was once ſaid unto *Peter* in another Caſe; *Surely thou art one of them, for thy Speech bewrayeth thee.* And therefore to tell you truly, I make ſome queſtion, whether you have truly believed in Chriſt, for all your Confidence: And indeed I am the rather moved to queſtion it, by calling to mind that *as I have heard, your Converſation is not ſuch as becometh the Goſpel of Chriſt.*

Mat. 26. 73.

Phil. 1. 27.

Ant. Why Sir, do you think it is poſſible for a Man to have ſuch

Peace

Peace and Joy in Chriſt, as I have had, and I thank the Lord have ſtill, and not to have truly believed in Chriſt?

Evan. Yea indeed I think it is poſſible; for doth not our Saviour tell us, that thoſe hearers whom he reſembles to *the ſtony ground, immediately received the Word with Joy, and yet had no root in themſelves*, and ſo indeed were not true Believers? Mark 4. 16, 27.

And doth not the Apoſtle give us to underſtand, *that as there is a form of Godlineſs without the Power of Godlineſs*, ſo there is a Form of Faith without the Power of Faith; and therefore he Prays that God would *fulfil in the* Theſſalonians *the Work of Faith with Power:* And as the ſame Apoſtle gives us to underſtand, there is *a Faith unfained*, ſo doubtleſs there is a Faith that is fained: 2 Tim. 3. 5. 2 Theſ. 1. 11. 1 Tim. 1. 5.

And ſurely when our Saviour ſaith, *Mark* 4. 26, 27, 28. *The Kingdom of God is as if a Man ſhould caſt ſeed into the ground, and ſhould ſleep and riſe Night and Day, and the ſeed ſhould ſpring and grow, he knoweth not how, firſt the Blade, then the Ear, after that the full Corn in the Ear*, He giveth

Diodat on the Text. giveth us to underſtand that true Faith is produced by the ſecret Power of God by little and little, ſo that ſometimes a true Believer himſelf, neither knows the Time when, nor the Manner how it was wrought. So that we may perceive that true Faith is not *ordinarily* begun, increaſed, and finiſhed all in a moment, as it ſeems *yours* was, but groweth by degrees, according to that of the Apoſtle, *Rom.* 1. 17. *The Righteouſneſs of God is revealed from Faith to Faith*, that is, from one degree of Faith to another, from a weak Faith to a ſtrong Faith, from Faith beginning, to Faith increaſing towards Perfection, or from Faith of *adherence*, to Faith of *evidence*; but ſo was not yours: And again, true Faith, according to the meaſure of it, produceth Holineſs of Life, but it ſeems yours doth not ſo; and therefore tho you have had, and have ſtill much Peace and Joy, yet *that* is no infallible ſign that your Faith is true, for a Man may have great Raptures, yea he may have great Joy, as if he were lift up into the Third Heaven, and have

Wilſon on the Rom. p. 17.

D. Preſton of Faith, p. 86.

have a great and ſtrong perſwaſion that his Eſtate is good, and yet be but an Hypocrite for all that: And therefore I beſeech you in the words of the Apoſtle, *Examine your ſelf whether you be in the Faith, prove your own ſelf, know you not your own ſelf how that Jeſus Chriſt is in you, except you be reprobate: And if Chriſt is in you, the Body is dead becauſe of Sin, but the Spirit is Life becauſe of Righteouſneſs.* 2 Cor. 13. 5. Rom. 8. 10.

Ant. But Sir, if my Friend *Nomiſta* went wrong in ſeeking to be juſtified by the Works of the Law, then me thinks, I ſhould have gone right in ſeeking to be juſtified by Faith; and yet you ſpeak as if we had both gone wrong.

Evan. I remember *Luther* ſaith, that in his time, if they taught in a Sermon, that Salvation conſiſted not in our Works or Life, but in the Gift of God, ſome Men took occaſion thence to be ſlow to good Works, and to live a diſhoneſt Life: And if they Preached of a godly and honeſt Life, others did by and by furiouſly attempt to build Ladders to Heaven. And moreover, he Choſ. Ser. p. 65.

ſaith, that in the Year 1525. there were ſome fantaſtical Spirits, that ſtirred up the ruſtical People to Sedition, ſaying, that the freedom of the Goſpel giveth liberty to all Men from all manner of Laws; and there were others, that did attribute the force of Juſtification to the Law. Now, ſaith he, both theſe ſorts offend againſt the Law, the one on the right hand, who would be juſtified by the Law; and the other on the left hand, who would be clean delivered from the Law: Now I ſuppoſe this ſaying of *Luther* may be fitly applied to you two; for it appears to me, Friend *Antinomiſta*, that you have offended on the left hand, in not *walking* according to the *matter* of the Law; and it is evident to me, Neighbour *Nomiſta*, that you have offended on the right hand, in ſeeking to be *juſtified* by your Obedience to it.

Luther on Gal. p. 170

Nom. But, Sir, if ſeeking of Juſtification by the Works of the Law, be an Error, yet it ſeemeth by *Luther*'s own confeſſion, it is but an Error on the right hand.

Evan.

Evan. But yet I tell you, it is ſuch an Error that by the Apoſtle *Paul*'s own confeſſion, ſo far forth as any Man is guilty of it, *He makes his Services his Saviours, and rejects the Grace of God, and makes the Death of Chriſt of none effect, and perverteth the Lord's Intention, both in giving the Law, and in giving the Goſpel, and keeps himſelf under the Curſe of the Law, and maketh himſelf the Son of a Bond-woman; a Servant, yea, and a Slave, and hinders himſelf in the courſe of well-doing*; and in ſhort, he goeth about an impoſſible thing, and ſo loſeth all his labour. Gal. 5. 4. 3. 19. 1. 7. 3. 10. 4. 25. 5. 7. 3. 11.

Nom. Why then, Sir, it ſhould ſeem that all my ſeeking to pleaſe God, by my good Works, all my ſtrict walking according to the Law, and all my honeſt courſe of life, have rather done me hurt than good.

Evan. The Apoſtle ſaith, *Without Faith it is impoſſible to pleaſe God*; that is, ſaith *Calvin*, whatſoever a Man thinketh, purpoſeth, or doth, before he be reconciled to God by Faith in Chriſt, is accurſed; and not only of no value to Righteouſneſs, but of certain deſerving to Heb. 11. 6. *Inſt.* p. 370.

On Gal. p. 23. Damnation. So that, ſaith *Luther*, whoſoever goeth about to pleaſe God with Works, before Faith, goeth about to pleaſe God with Sin, which is nothing elſe but to heap Sin upon Sin, to mock God, and to provoke him to Wrath: Nay, ſaith the ſame *Luther*, in another place, If thou beeſt without Chriſt, thy Wiſdom is double Fooliſhneſs, thy

On Gal. p. 25. Righteouſneſs is double Sin and Iniquity. And therefore tho you have walked very ſtrictly according to the Law, and led an honeſt Life, yet if you have *reſted* and put confidence therein, and ſo come ſhort of Chriſt, then hath it indeed rather done you hurt than good. For, ſaith a godly

Bell on the Cov. *p.* 338 Writer, vertuous Life, according to the Light of Nature, turneth a Man farther off from God, if he add not thereto the effectual working of his Spirit. And, ſaith *Luther*, they which have reſpect *only* to an honeſt

Chof. Ser. p. 65. Life, (he means ſo as to *truſt therein for Juſtification before God*) it were better for them *in ſome ſenſe* to be Adulterers and Adultreſſes, and to wallow in the mire; ſuch being more likely to be convinced of their

ſad

ſad Eſtate. And ſurely for this cauſe it is that our Saviour tells the ſtrict Scribes and Phariſees, who ſought Juſtification by Works, and rejected Chriſt, that *Publicans and Harlots ſhould enter into the Kingdom of God before them.* And for this cauſe it was that I ſaid, for ought I know my Neighbour *Neophytus* might be in Chriſt before you. Mat. 21. 31.

Nom. But how can that be? when as you knew he hath confeſſed that he is ignorant, and full of corruption, and comes far ſhort of me in Gifts and Graces.

Evan. Becauſe as there was more to be done in the Phariſee before he could come at Chriſt, than in the Publican; ſo I conceive you have more to do than he hath, or more muſt be done in you.

Nom. Why, Sir, I pray you, what have I to do, or what would you adviſe me to do, for truly I would be contented to be ruled by you?

Evan. That which muſt be wrought in you before you can come to Chriſt, is to undo all that ever you have done already, that is to ſay, Whereas you have endeavoured to

travel towards Heaven by the way of the Covenant of Works, and ſo have gone a wrong way; you muſt go quite back again all the way you have gone, before you can tread one ſtep in the right way. And whereas you have attempted to build up the ruines of old *Adam*, and that upon your ſelf; and ſo like a fooliſh Builder, to build a tottering Houſe upon the Sand, you muſt throw down and utterly demoliſh all that Building, and not leave a ſtone upon a ſtone, before you can begin to build anew: And whereas you have conceived that there is ſome Sufficiency in your ſelf to help to juſtify and ſave your ſelf, you muſt conclude, that in that caſe there is not only in you an Inſufficiency, but alſo an Oppoſition, yea, and that Sufficiency that *ſeemed* to be in you, muſt be your loſs; in plain terms, you muſt *deny your ſelf*, as our Saviour ſaith, *Matth.* 10. 24. that is, you muſt utterly renounce all that ever you are, and all that ever you have done; all your Knowledge and Gifts, all your Hearing, Reading, Praying, Faſting, Weeping, and Mourning, all your wandring in the

Way

Way of Works, and ſtrict Walking muſt fall to the ground in a moment. Briefly, whatſoever you have counted *Gain to you* in the caſe of Juſtification, you muſt now with the Apoſtle *Paul, count it loſs for Chriſt*, and judge it to be *dung, that you may win Chriſt, and be found in him, not having your own Righteouſneſs which is of the Law, but that which is thro the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* Phil. 3. 7, 8, 9.

Neo. O but Sir, what would you adviſe *me* to do?

Evan. Why, Man, what aileth you?

Neo. Why, Sir, as you have been pleaſed to hear them two to declare their Condition unto you, ſo I beſeech you to give me leave to do the ſame, and then you will perceive how it is with me. Sir, not long ſince it pleaſed the Lord to viſit me with a great Fit of Sickneſs; ſo that indeed both in mine own Judgment, and in the Judgment of all that came to viſit me, I was ſick unto Death; whereupon I began to conſider, whither my Soul was to go after its departure out of my Body; and I thought

with my ſelf that there were but two places, Heaven and Hell, and therefore it muſt needs go to one of them; then my wicked and ſinful Life, which indeed I had lived, came into my Mind, which cauſed me to conclude that Hell was the place provided for it; which cauſed me to be very fearful, and to be very ſorry that I had ſo lived; and I deſired of the Lord to let me live a little longer, and I would not fail to reform my Life, and amend my Ways; and the Lord was pleaſed to grant me my deſire: Since which time, tho indeed it is true I have not lived ſo wickedly as formerly, yet alas, I have come far ſhort of that godly and religious Life which I ſee other Men live, and eſpecially my Neighbour *Nomiſta*; and yet you ſeem to conceive, that he is not in a good condition, and therefore ſurely I muſt needs be in a miſerable condition, alas Sir, what do you think will become of me?

Evan. I do now perceive that it is time for me to ſhew, how God in the fulneſs of time *performed* that which he purpoſed before all time, and promiſed in time, concerning the

the Helping and delivering of faln Man. And touching this Point, the Scripture teſtifieth, that God *did in the fulneſs of time ſend forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law*, &c. That is to ſay, look how Mankind by Nature are under the Law, as it is the Covenant of Works; ſo was Chriſt as Man's *Surety* contented to be: So that now according to that eternal and mutual Agreement that was betwixt God the Father and him, he put himſelf in the *room* and *place* of all the Elect, *and the Lord hath laid on him the Iniquities of us all.* Then came the Law, as it is the Covenant of Works, and ſaid, I find him a Sinner, yea ſuch a one as hath taken upon him the Sins of all the Elect, therefore let him die upon the Croſs. Then ſaid Chriſt, *Sacrifice and Offering thou wouldſt not, but a Body haſt thou prepared me: In Burnt-offerings and Sacrifice for Sin, thou haſt no pleaſure. Then ſaid I, lo I come to do thy Will, O God.* And ſo the Law proceeding in full ſcope againſt him, ſet upon him, and killed him. And by this

Hooker's Souls Juſt. p. 173. Gal. 4. 4, 5. Iſa. 53. 6. *Luther* on Gal. p. 137. Heb. 10. 5, 6, 7.

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means was the Juſtice of God fully ſatisfied, his Wrath appeaſed, and all true Believers acquitted from all their Sins both paſt, preſent, and to come: So that the Law as it is the Covenant of Works hath not any thing to ſay to any true Believers; for indeed they are dead to it, and it is dead to them.

Nom. But, Sir, how could the Sufferings of Chriſt, which in reſpect of time were but *finite*, make full Satisfaction to the Juſtice of God which is *infinite?*

Evan. Tho the Sufferings of Chriſt in reſpect of *time* were but finite, yet in reſpect of the *Perſon* that ſuffered, his Sufferings came to be of infinite value; for Chriſt was God and Man in one Perſon, and therefore his Sufferings were a ſufficient and full ranſom for Man's Soul, being of more value than the Death and Deſtruction of all Creatures.

Nom. But, Sir, you know that the Covenant of Works requires Man's *own* Obedience or Puniſhment, when it ſaith, *He that doth theſe things ſhall live in them, and curſed is every one that continueth not in all things which are*

Lev. 18.5. Rom. 10.5 Deut. 27. 26. Gal. 3.10.

are written in the Book of the Law, to do them; how then could Believers be acquitted from their Sin by the Death of Chriſt?

Evan. For anſwer hereunto, I pray you conſider, that tho the Covenant of Works requires Man's *own* Obedience or Puniſhment, yet it no where diſalloweth or *excludeth* that which is done or ſuffered by *another* in his behalf, neither is it repugnant to the Juſtice of God; for ſo there be a Satisfaction performed by *Man* thro a ſufficient Puniſhment, for the Diſobedience of Man, the Law is ſatisfied, and the Juſtice of God permitteth that the offending Party be received in favour; and God acknowledgeth him after ſuch Satisfaction made, as a juſt Man, and no Tranſgreſſor of the Law; and tho the Satisfaction be made by a *Surety*, yet when it is done, the *principal* is by the Law acquitted. But yet for the further Proof and Confirmation of this point, we are to conſider that as Jeſus Chriſt the ſecond *Adam*, entred into the *ſame* Covenant that the firſt *Adam* did, ſo by him was done whatſoever the firſt

Urſin Cat.

Pemble's vind. fid.

first *Adam* had undone: So the caſe ſtands thus, that like as whatſoever the firſt *Adam* did or befel him, was reckoned as done by all Mankind, and to have befallen them; even ſo, whatſoever Chriſt did or befel him, is to be reckoned as done by all Believers, and to have befallen them; ſo that as Sin cometh from *Adam* alone to all Mankind as from one *in whom all have ſinned*, ſo from Jeſus Chriſt *alone* cometh Righteouſneſs, unto all that are in him, as from one in whom they all have ſatisfied the Juſtice of God: For as by being in *Adam*, and *one with him*, *all* did in him and with him, tranſgreſs the Commandment of God; even ſo Believers who are ingrafted into Chriſt, and ſpiritually made *one with him*, they did all in him and with him, ſatisfy the Juſtice of God in his Death and Sufferings. And whoſoever reckons thus, reckons according to Scripture; for in *Rom.* 5.12. all are ſaid to have ſinned in *Adam*'s Sin, *In whom all have ſinned*, ſaith the Text, namely in *Adam*, as in a publick Perſon; all Men's *Acts* were included in his, becauſe their *Perſons* were

Forbes on Juſt. p. 98.

were included in his. So likewiſe in the ſame Chapter it is ſaid, that *Death paſſed upon all Men*, namely for this, that *Adam*'s Sin was reckoned as theirs; even ſo, *Rom.* 6. 10. the Apoſtle ſpeaking of Chriſt, ſaith, *In that he died, he died unto Sin, but in that he liveth, he liveth unto God.* So likewiſe ſaith he in the next Verſe, *Reckon ye your ſelves to be dead unto Sin, but alive unto God through Jeſus Chriſt our Lord.* And ſo touching the *Reſurrection* of Chriſt, the Apoſtle argues, that all Believers muſt and ſhall *ariſe*, becauſe *Chriſt is riſen, and is become the firſt-fruits of them that ſleep.* Chriſt, as the firſt-fruits ariſeth, and that in the *name and ſtead* of all Believers, and ſo they riſe in him and with him; for Chriſt did not riſe as a private Perſon, but he aroſe as the *publick Head* of his Church; ſo that in his ariſing all Believers did virtually ariſe. And as Chriſt at his Reſurrection was *juſtified*, and acquitted from all the Sins of all Believers, by God his Father, as having fully ſatisfied for them, even ſo were they virtually juſtified. And thus you ſee the Obedience

Goodwin, Chriſt ſet forth, *p.* 87

1 Cor. 15. 20.

Smith on the Creed.

bedience of Chriſt being imputed unto Believers by God, for their Righteouſneſs, it doth put them into the ſame eſtate and caſe touching Righteouſneſs unto life before God, wherein they ſhould have been, if they had performed the perfect Obedience of the Covenant of Works, *Do this and thou ſhalt live.*

Nom. But, Sir, are all Believers dead to the Law, and the Law dead to them?

Evan. Believe it Man, as the Law is the Covenant of Works, all true Believers are dead unto it, and it is dead unto them; for they being incorporated into Chriſt, what the Law or Covenant of Works did to him, it did the ſame to them: ſo that when Chriſt hanged on the Croſs, all Believers, after a ſort, hanged there with him; and therefore the Apoſtle *Paul* having ſaid,

Gal. 2.19. *I thro the Law, am dead to the Law,* adds in the next Verſe, *I am crucified with Chriſt.* Which words the Apoſtle brings as an Argument to prove that he was dead to the Law, for the Law had crucified him with Chriſt: Upon which Text *Luther* ſaith,

ſaith, I likewiſe am crucified and dead to the Law; foraſmuch as I am crucified and dead with Chriſt. And again, I believing in Chriſt, am alſo crucified with Chriſt. In like manner the Apoſtle ſaith to the believing Romans, *So ye my Brethren are dead alſo to the Law by the Body of Chriſt.* Now by the Body of Chriſt is meant the Paſſion of Chriſt upon the Croſs, or, which is all one, the ſuffering of Chriſt in his humane Nature; and therefore certainly we may conclude, with godly *Tindal*, that all ſuch are dead to the Law, as are by Faith crucified with Chriſt.

On Gal. p. 81.

Rom. 7.4.

D. *Willet* on the Text.

Elton on the Text.

On the Text.

Nom. But I pray, Sir, how do you prove that the Law is dead to a Believer?

Evan. Why, as I conceive the Apoſtle affirmeth it, *Rom.* 7.1.6.

Nom. Surely, Sir, you do miſtake, for I remember the words of the firſt Verſe are, how *that the Law hath dominion over a Man as long as he liveth*; and the words of the ſixth Verſe are, *But now we are delivered from the Law*, that *being dead wherein we were holden.*

Evan.

Evan. I know right well that in our last Translation the words are so rendred, but godly and learned *Tindal* renders it thus; *Remember ye not Brethren, that the Law hath dominion over a Man as long as it endureth?* And B. *Hall* paraphraseth upon it thus, *Know ye not Brethren, that the Mosaical Law hath dominion over a Man who is subject to it, so long as the said Law is in force.* So likewise *Origen*, *Ambrose*, and *Erasmus*, do all agree, that by these words, while [*He*] or [*It*] liveth, we are to understand as long as the *Law* remaineth: And *Peter Martyr* is of opinion, that these words, while [*He*] or [*It*] liveth, are indifferently referred either to the *Law*, or to the *Man*; for saith he, The *Man* is said to be dead, *ver.* 4. and the *Law* is said to be dead, *ver.* 6. Even so, because the word (*He*) or (*It*) mentioned *ver.* 1. doth signify both Sexes in the *Greek*, *Chrysostom* thinketh that the Death both of the *Law* and the *Man*, is insinuated. And *Theophylact*, *Erasmus*, *Bucer* and *Calvin*, do all understand the sixth Verse, of the *Law* being dead: And as the Death of a Believer

Alledged by D. *Willet* on Rom.

Ibid.

Believer to the Law was accompliſhed by the Death of Chriſt, even ſo alſo was the Law's Death to him: Even as Mr. *Fox* in his Sermon of Chriſt crucified, teſtifieth, ſaying, Here have we upon one Croſs, two Crucifixions, two the moſt excellent Potentates that ever were, the Son of God and the Law of God, wreſtling together about Man's Salvation, both caſt down, and both ſlain upon one Croſs; howbeit, not after a like ſort: Firſt, the Son of God was caſt down and took the fall, not for any Weakneſs in himſelf, but was content to take it for our Victory: By this fall the Law of God in caſting him down, was caught in its own trip, and ſo was faſt nailed hand and foot to the Croſs, according as we read in S. *Paul*'s words, *Col.* 2. 14. And ſo *Luther* ſpeaking to the ſame point, ſaith, this was a wonderful Combate, where the Law being a Creature, giveth as it were ſuch an aſſault to its Creator; the Law therefore is bound, dead, and crucified to me; it is not only overcome, condemned, and ſlain unto *Chriſt*, but alſo to *me* believing in him, unto whom

Fox that wrote the Book of Martyrs.

On Gal. p. 184.

Page 185.

whom he hath freely given his Victory: Now then, altho according to the Apoſtle's Intimation, *Rom.* 7. *at the beginning*, tho the Covenant of Works, and Man by Nature, be mutually engaged each to other, ſo long as they both live; yet if when the *Wife* be dead, the Husband be free, then much more when *he* is dead alſo.

Nom. But, I pray, Sir, what are we to underſtand by this double Death, or wherein doth this freedom from the Law conſiſt?

Evan. Death is nothing elſe but a diſſolution or untying of a Compound, or a Separation between Matter and Form; and therefore when the Soul and Body of Man are ſeparated, we ſay he is dead: So that by this double Death we are to underſtand nothing elſe, but that *the Bargain or Covenant which was made between God and Man at firſt, is diſſolved or untyed, or that the* Matter *and* Form *of the Covenant of Works are ſeparated to a Believer:* So that the Law of the Ten Commandments doth neither promiſe eternal Life, nor threaten eternal Death to a Believer,

liever, upon condition of his Obedience or Disobedience to it: Neither doth a Believer, as he is a Believer, either hope for eternal Life, or fear eternal Death upon any such terms; no, *we may assure our selves, that whatsoever the Law saith* on any such terms, *it saith to them who are under the Law:* But Believers, *are* not *under the Law, but under Grace*; and so have escaped eternal Death, and obtained eternal Life, only by Faith in Jesus Christ: *For by* Him *all that believe are justified from all things from which they could not be justified by the Law of* Moses: *For God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* And this is that Covenant of Grace, which as I told you, was made with the Fathers by way of promise, and so but darkly; but now the fulness of time being come, it was more fully opened and promulgated.

Rom. 3. 19.

Rom. 6. 14.

Acts 13. 39.

Joh. 3. 16.

Ant. Well, Sir, you have made it evident and plain, that Christ hath delivered all Believers from the Law, *as it is the Covenant of Works*, and that there-

therefore they have nothing at all to do with it.

Evan. No indeed, none of Christ's People are to have any thing to do with the Covenant of Works, *but Christ only* hath: For, altho in the making of the Covenant of Works at first, *God* was one party, and *Man* another, yet in making it the second time, God was on *both* sides: God simply considered in his Essence, was the party opposite to Man; and God the second Person having taken upon him to be incarnate, and to work Man's Redemption, was on Man's side, and takes part with Man, that he may reconcile him to God, by bearing Man's Sins, and satisfying God's Justice for them, and Christ payed God till he said, *He had enough, he was satisfied, fully contented: This is my beloved Son, in whom I am well pleased*; yea God the Father was well pleased, and fully satisfied from all Eternity, by virtue of that Covenant that was made betwixt the Father and Son; and all Christ's People were given to him by the Father: *Thine they were*, saith Christ, *and thou gavest them me*, Joh. 17.6. And again

Mat. 3. 17.

Eph. 1. 4.

again ſaith he, *The Father loveth the Son, and hath given all things into his hands,* Joh. 3. 35. that is, he hath truſted him with the œconomick and actual Adminiſtration of that power in the Church, which originally belonged unto himſelf. And hence it is that Chriſt alſo ſaith, *The Father judgeth no Man, but hath committed all Judgment to his Son,* Joh. 5. 22. So that all the Covenant which Believers are to have regard unto *for Life and Salvation,* is the *free and gracious Covenant that is betwixt Chriſt, or God in Chriſt, and them.* And in this Covenant there is not any Condition or Law to be performed on Man's part, by himſelf; no, there is no more for him to do, but only to know and believe in Chriſt who hath done all for him.

Reynolds, Pſal. 110. p. 7.

Wherefore my dear Neighbour *Neophytus,* to turn my Speech particularly to you becauſe I ſee you are in heavineſs, I beſeech you be perſwaded, that *here* you are to work nothing, *here* you are to do nothing, *here* you are to render nothing unto God; but only *receive* the treaſure, which is *Jeſus Chriſt,* and apprehend him

Luther on Gal. p. 69, 194.

him in your Heart by Faith, altho you be never so great a Sinner, and so shall you obtain Forgiveness of Sins, Righteousness, and eternal Happiness, not as an *Agent*, but as a *Patient*; not by *doing*, but by *receiving*; nothing *here* cometh betwixt, but *Faith only*, apprehending Christ in the Promise. This then is perfect Righteousness, to hear nothing, to know nothing, to do nothing of the *Law of Works*; but only to know and believe in Jesus Christ, *who knew no Sin, and is made Sin for us, that we might be made the Righteousness of God in him*; who is now gone to the Father, and *sitteth at his right hand*, not as a Judge; *But is made unto you of God, Wisdom, Righteousness, Sanctification and Redemption.* Wherefore, as *Paul* and *Silas* said to the Jaylor, so say I unto you, *Believe on the Lord Jesus Christ, and thou shalt be saved*; that is, receive Christ into your Heart, that he may be yours, and that you may have Remission of Sins, and Life and Salvation by him, that whatsoever Christ did for the Redemption of Mankind, may be actually yours.

2 Cor. 5. 21

1 Cor. 1. 30

Acts 16. 31.

Joh. 1. 12.

Acts 10. 43. 1 *Joh.* 5. 12.

Neo.

Neo. But, Sir, hath such an one as I, any warrant to believe in Christ?

Evan. I beseech you consider, that God the Father, as he is in the Son Jesus Christ, moved with nothing but with his Free Love to lost Mankind, hath made a deed of *Gift* and Grant unto them all, that *whosoever* of them all *shall believe in this his Son, shall not perish, but have eternal life.* And hence it was that Jesus Christ himself said unto his Disciples, *Mar.* 16. 15. *Go ye into all the World, and preach the Gospel to every Creature:* That is, go and tell every Man without Exception, that here is good news for him, Christ died for Sinners; and *if he will take him, and accept of his Righteousness, he shall have him.* Therefore, saith a godly Writer, forasmuch as the holy Scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself. And to the end that this point wherein lieth and consisteth the whole Mystery of our holy Faith, may be understood the better, let us put the case, that some good and holy King should

Culverwel of Faith, p. 15.

Joh. 3. 16.

D *Preston of Faith, p. 3.*

In a little Book called, *The Benefit of Christ's Death.*

ſhould cauſe a Proclamation to be made thro his whole Kingdom by the ſound of a Trumpet, that all Rebells and baniſhed Men ſhall ſafely return home to their Houſes, becauſe that at the ſuit and deſert of ſome dear Friend of theirs, it hath pleaſed the King to pardon them; certainly none of theſe Rebels ought to doubt but that he ſhall obtain true pardon for his Rebellion, and ſo return home, and live under the ſhadow of that gracious King: Even ſo our good King, the Lord of Heaven and Earth, hath for the Obedience and Deſert of our good Brother Jeſus Chriſt, pardoned us all our Sins, and made a Proclamation throughout the whole World, that every one of us may ſafely return to God in Jeſus Chriſt, wherefore I beſeech you make no doubt of it, but *draw near with a true heart, in full aſſurance of Faith.*

Heb. 20. 22.

Neo. O but, Sir, in this Similitude the caſe is not alike: For when an earthly King ſendeth forth ſuch a Proclamation, it may be thought that he doth indeed intend to pardon *all*; but it cannot be thought that the King

King of Heaven doth ſo, for doth not the Scripture ſay, that *ſome Men are ordained before to condemnation?* and doth not Chriſt himſelf ſay, that *many are called, but few are choſen?* And therefore it may be I am one of them that are ordained to Condemnation; and therefore, tho I be called it may be, I was never choſen, and ſo ſhall not be ſaved.

Jude, v. 4.

Mat. 22. 14

Evan. I beſeech you to conſider, that altho ſome Men be ordained to Condemnation, yet ſo long as the Lord hath concealed their Names, and not ſet a mark of Reprobation upon any Man in particular; but offers the Pardon generally to *all*, without having any reſpect either to Election or Reprobation; ſurely it is great Folly in any Man to ſay it may be I am not elected, and therefore ſhall not have Benefit by it, and therefore I will not accept of it nor come in: For it ſhould *rather* move every Man to *give diligence to make his Calling and Election ſure*; by believing, leſt he comes ſhort of Salvation, according to that of the Apoſtle, *Let us therefore fear, leſt a Promiſe being left us of entring*

2 Pet. 1. 10

Heb. 4. 1.

into his reſt, any of us ſhould ſeem to come ſhort of it. Wherefore I beſeech you, do not you ſay, it may be I am not elected, and therefore I will not believe in Chriſt: But rather ſay, I do believe in Chriſt, and therefore I am ſure I am elected; and check your own Heart for medling with God's Secrets, and prying into his hidden Councel, and go no more beyond your bounds, as you have done in this point: For Election and Reprobation are Secrets, and the Scripture tells us, *That ſecret things belong unto God, but thoſe things that are revealed belong unto us:* Now, this is God's revealed Will, for indeed it is his expreſs Command, *That you ſhould believe on the name of his Son:* And it is his Promiſe, *that if you believe you ſhall not periſh, but have everlaſting Life.* Wherefore, you having ſo good a warrant as God's *Command*, and ſo good an Encouragement as his *Promiſe*, do your Duty; and by the doing thereof, you may put it out of queſtion, and be ſure that you are one of God's Elect: Then ſay (I beſeech you) with a firm Faith, *The Righteouſneſs of*

Poor doubting Chriſtian, p. 69.

Deut. 29. 29.

1 Joh. 3. 23

Joh. 2. 15.

D. *Sibs's* Souls Conflict, p. 92

of Jeſus Chriſt belongs to all that be- Rom.3.22
lieve; but I believe, and therefore it belongs to me. Yea, and ſay with *Paul*, *I live by Faith in the Son of God* Gal.2.20.
who loved me, *and gave himſelf for* me. He ſaw in *me* (ſaith *Luther* on the Text) nothing but Wickedneſs, going aſtray, and flying from him; yet this good Lord had Mercy on *me*, and of his meer Mercy loved *me*; yea, *ſo* loved me, that he *gave himſelf* for me: Who is this *me?* even I wretched and damnable Sinner was ſo dearly beloved of the Son of God, that he gave himſelf for *me*. O print this word *Me* in your Heart, and apply it to your own ſelf, not doubting but that you are one of thoſe to whom this belongeth.

Neo. But may ſuch a vile and ſinful Wretch as *I* am, be perſwaded that God commands *me* to believe, and that he hath made a Promiſe to *me?*

Evan. Why do you make a Queſtion where there is none to be made? *Go*, ſaith Chriſt, *and preach the Goſpel to every Creature* under Heaven; that is, go tell every Man without Exception, whatſoever his Sins be, whatſoever

D. *Preſton* of Love, p. 146.

ſoever his Rebellions be, go and tell him theſe Glad-tydings, that if he will come in, I will accept of him, his Sins ſhall be forgiven him, and he ſhall be ſaved; if he will come in, and take me, and receive me, I will be his loving Husband, and he ſhall be mine own dear Spouſe: Let me therefore ſay unto you in the words of the Apoſtle, *Now then, I am an Embaſſador for Chriſt, as tho God did beſeech you by me, I pray you in Chriſt's ſtead, be ye reconciled unto God; for he hath made him who knew no Sin, to be Sin for you, that you might be made the Righteouſneſs of God in him.*

2 Cor. 5. 20,21.

Neo. But do you ſay, Sir, that if I believe, I ſhall be eſpouſed unto Chriſt?

Evan. Yea, indeed ſhall you; for Faith coupleth the Soul with Chriſt, even as the Spouſe with her Husband; by which means Chriſt and the Soul are made one: for as in corporal Marriage Man and Wife are made one Fleſh, even ſo in this ſpiritual and myſtical Marriage, Chriſt and his Spouſe are made one Spirit. And this Marriage of all others

Rouſe myſtical Marriage, *p.* 10

Luther's Chriſtian Lib. p 21.

thers is moſt perfect, and abſolutely accompliſhed between them; for the Marriage between Man and Wife, is but a ſlender Figure of this Union: Wherefore I beſeech you to *believe*, and then you ſhall be ſure to enjoy it.

Neo. But, Sir, if *David* ſaid, *ſeemeth it to you a light thing to be an* earthly *King's Son-in-law, ſeeing that I am a poor Man and lightly eſteemed?* then ſurely I have much more cauſe to ſay, ſeemeth it to you a light thing to be a *heavenly* King's Daughter-in-law, ſeeing that I am ſuch a poor ſinful Wretch? ſurely, Sir, I cannot be perſwaded to believe it. 1 Sam. 18. 23.

Evan. Alas Man! how much are you miſtaken, for you look upon God and upon your ſelf with the eye of *Reaſon*, and as ſtanding in relation to each other according to the Tenor of the Covenant of Works; whereas you being now on the caſe of Juſtification and Reconciliation, you are to look both upon God and upon your ſelf with the eye of *Faith*, and ſo ſtanding in relation to each other according to the Tenor of the *Covenant of Grace*: For ſaith the A-

2Cor. 5. 19 poſtle, *God was in Chriſt, reconciling the World unto himſelf, not imputing their Sins unto them.* As if he had ſaid, becauſe as God ſtands in relation to Men, according to the Tenor of the Covenant of Works, and ſo out of Chriſt, he could not without prejudice to his Juſtice be reconciled unto them, nor have any thing to do with them, otherwiſe than in Wrath and Indignation; therefore, to the Pſ. 85. 10. Intent that *Juſtice and Mercy might meet together, and Righteouſneſs and Peace might embrace each other*, and ſo GOD ſtand in relation to Man, according to the Tenor of the Covenant of Grace, he put himſelf into his Son Jeſus Chriſt, and ſhrowded himſelf there, that ſo he might *ſpeak Peace to his People.* Sweetly *Choſ.* Ser. p. 299. ſpeaketh *Luther*, Becauſe the Nature of GOD was otherwiſe higher than that we are able to attain unto it; therefore hath he humbled himſelf to us, and taken our Nature upon him, and ſo put himſelf *into Chriſt*; *Here* he looketh for us, *here* he will receive us, and he that ſeeketh him *here* ſhall find him: *This*, ſaith GOD the Father, *is my well-beloved Son, in whom*

whom I am well pleaſed, Mat. 3. 17. Whereupon the ſame *Luther* ſaith in another place, We muſt not think and perſwade our ſelves that this Voice came from Heaven for *Chriſt's* own Sake, but for *our* Sakes, even as Chriſt himſelf ſaith, *Joh.* 12. 30. *This Voice came not becauſe of me, but for your ſakes*; the truth is, Chriſt had no need that it ſhould be ſaid unto him, This is my well-beloved Son; he knew *that* from all Eternity, and that he ſhould ſtill ſo remain, tho theſe words had not been ſpoken from Heaven; therefore by theſe words, God the Father in *Chriſt* his Son, *cheareth the Hearts of poor Sinners*, and greatly delighteth them with ſingular Comfort and heavenly Sweetneſs, aſſuring them, that whoſoever is married unto Chriſt, and ſo in him by Faith, he is acceptable to GOD the Father, as Chriſt himſelf, according to that of the Apoſtle, *He hath made us accepted in his Beloved.* Wherefore if you would be acceptable to God, and be made his dear Child, then by Faith cleave unto his beloved Son Chriſt, and hang about his Neck, yea, and creep into his *Choſ.* Ser. P. 31, 32, 33. Eph. 1. 6.

Boſom, and ſo ſhall the Love and Favour of GOD be deeply inſinuated into you as it is into Chriſt himſelf; and ſo ſhall God the Father, together with his beloved Son, wholly poſſeſs you, and be poſſeſſed of you, and ſo God, and Chriſt, and you ſhall become one, according to Chriſt's Prayer, *That they may be one in us, as thou and I are one.* And by this means may you have ſufficient ground and warrant to ſay (in the Matter of Reconciliation with God at any time, whenſoever you are diſputing with your ſelf, *how* God is to-be found that *juſtifieth* and *ſaveth Sinners*) I know no other God, neither will I know any other God beſides this God that came down from Heaven, and cloathed himſelf with my Fleſh, unto whom *all Power is given, both in Heaven and in Earth*, who is my Judge, *For the Father judgeth no Man, but hath committed all Judgment to the Son*; ſo that Chriſt may do with me whatſoever him liketh, and determine of me according to his own Mind, and I am ſure he hath ſaid, *He came not to judge the World, but to ſave the World*; and therefore

Joh. 17. 21.

Luther on Gal. p. 17.

Mat. 28. 18.

Joh. 5. 22.

Joh. 12. 47

I do believe that he will ſave me.

Neo. Indeed, Sir, if I were *ſo holy* and ſo *righteous* as ſome Men are, and had ſuch power over my Sins and Corruptions as ſome Men have, *then* I could eaſily believe; but alas, I am ſo *ſinful* and ſo *unworthy* a Wretch, that I dare not preſume to believe that Chriſt will accept of me ſo as to to juſtify and ſave me.

Evan. Alas Man, in thus ſaying you do ſeem to contradict and gainſay both the Apoſtle *Paul*, and our Lord Jeſus Chriſt himſelf, and that againſt your own Soul; for whereas the Apoſtle *Paul* ſaith, *That Chriſt Jeſus came into the World to ſave Sinners*, and doth *juſtify the Ungodly*; you ſeem to hold, and do in effect ſay, that Chriſt Jeſus came into the World to ſave the *Righteous*, and to juſtify the *Godly*. And whereas our Saviour ſaith, *The Whole need not the Phyſician, but the* Sick, *and that he came not to call the* Righteous, *but* Sinners *to Repentance*; you ſeem to hold, and do in effect ſay, That the *Sick* need not the Phyſician, but the *Whole*, and that he came not to call *Sinners*,

1 Tim. 1. 15. Rom. 4. 5. Mat. 9. 12, 13.

but the *Righteous* to Repentance: And indeed, in ſo ſaying you ſeem to conceive that Chriſt's Spouſe muſt be purified, waſhed, and cleanſed from all her Filthineſs, and adorned with a rich Robe of Righteouſneſs, before he will accept of her; where-

Ez. 16.4. as he himſelf ſaith unto her, *As for thy Nativity, in the day that thou waſt born, thy Navel was not cut, neither waſt thou waſhed with water to ſupple thee; thou waſt not ſwadled at all, nor*

Ver. 5. *ſalted at all, no eye pitied thee to do any of theſe things unto thee; but when I paſſed by thee, and looked upon thee, be-*

Ver. 8. *hold thy time was the time of love: And I ſpread my Skirt over thee, and covered thy Nakedneſs, yea I ſwear unto thee, and entred into Covenant with thee, and thou becameſt mine. And I will marry*

Hoſ. 2. 19. *thee unto me for ever, yea I will marry thee unto me in Righteouſneſs, and in Judgment, and in Mercy and Compaſſion.*

Wherefore, I beſeech you, revoke this your erroneous Opinion, and contradict the Word of Truth no longer; but conclude for a certainty, that it is not the righteous and godly Man, but the ſinful and ungodly

godly Man that Chriſt came to call, juſtify and ſave; ſo that if you were a righteous and godly Man, you were neither capable of calling, juſtifying, or ſaving by Chriſt; but being a ſinful and ungodly Man, I will be bold to ſay unto you, as the People ſaid unto blind *Bartimeus*, *Be of good comfort, ariſe, he calleth thee*, and will juſtify and ſave thee: Go then unto him I beſeech you, and if he come and meet you (as his manner is) then do not you unadviſedly ſay with *Peter*, *Depart from me, for I am a ſinful Man, O Lord:* But ſay in plain terms, O come unto me for I am a ſinful Man, O Lord! yea, go on further, and ſay as *Luther* bids you; Moſt gracious Jeſus, and ſweet Chriſt, I am a *miſerable* poor Sinner, and therefore do judge my ſelf *unworthy* of thy Grace; but yet I having learned from thy Word, that thy Salvation belongeth to *ſuch* an one, therefore do I come unto thee to claim that right, which thro thy gracious Promiſe belongeth unto me. Aſſure your ſelf Man, that Jeſus Chriſt requires no Portion with his Spouſe, no verily, he requires nothing

Mark 10. 49.

Luke 5. 8.

Chof. Ser. P. 87.

thing with her but meer Poverty,
Luk. 1.57. *the Rich he ſends empty away*; but the Poor are by him enriched. And
Choſ. Ser. p. 85. indeed, ſaith *Luther*, the *more miſerable*, ſinful and diſtreſſed a Man doth feel himſelf, and judge himſelf to be, the *more willing* is Chriſt to receive him, and relieve him: ſo that, ſaith he, in judging thy ſelf unworthy, thou doſt thereby become truly worthy, and ſo indeed haſt gotten a greater occaſion of coming to him; wherefore then in the words of the Apoſtle, I do exhort and beſeech you,
Heb. 4.16. *to come boldly unto the Throne of Grace, that you may obtain Mercy and find Grace to help in time of need.*

Neo. But truly, Sir, my Heart doth as it were tremble within me, to think of coming to Chriſt after ſuch a bold manner; and ſurely, Sir, if I ſhould ſo come unto him, it would argue much Pride and Preſumption in me.

Evan. Indeed, if you ſhould be encouraged to come unto Chriſt, and to ſpeak thus unto him, *becauſe of any Godlineſs*, Righteouſneſs, or Worthineſs that you do conceive to be in you, *that* I confeſs were proud Preſumption.

ſumption in you; but to come to Chriſt by believing that he will accept of you, juſtify and ſave you *freely by his Grace*, according to his gracious Promiſe, this is neither Pride nor Preſumption: For Chriſt having tendred and offered it to you freely, believe it Man, it is *true Humility* of Heart *to take what Chriſt offereth you.* Poor Doubting Chriſtian, p. 18.

Nom. But by your favour, Sir, I pray give me leave to ſpeak a word by the way; I know my Neighbour *Neophytus* it may be better than you do, yet I do not intend to charge him with any Sin otherwiſe than by way of Suppoſition: As thus, Suppoſe he hath been guilty of the committing of groſs and grievous Sins, will Chriſt accept of him, and juſtify and ſave him for all that?

Evan. Yea indeed, for there is no Limitation of God's Grace in Jeſus Chriſt except the Sin againſt the Holy Ghoſt; *Chriſt ſtands at the Door and knocks*, *Rev.* 3.20. and *if any* murdering *Manaſſes*, or any perſecuting and blapheming *Saul*, or any adulterous *Mary Magdalen will open unto him, he will come in*, and bring Comfort 1 Tim. 1. 13.

fort with him, *and will ſup with him.* Seek from one end of the Heavens to the other, ſaith Evangelical *Hooker*, turn all the Bible over, and ſee if the words of Chriſt be not true, *Him that cometh unto me, I will in no wiſe caſt out*, Joh. 6. 37.

Poor dou. p. 132.

Nom. Why then, Sir, it ſeems you hold that the vileſt Sinner in the World ought not to be diſcouraged from coming unto Chriſt, and believing in him, by reaſon of his Sins.

Evan. Surely, if Chriſt *came into the World, to ſeek, and call, and ſave Sinners, and to juſtify the Ungodly*, as you have heard; and if the more ſinful, miſerable, and diſtreſſed a Man doth judge himſelf to be, the more willing Chriſt is to receive him and relieve him, then I ſee no reaſon why the vileſt Sinner ſhould be diſcouraged from believing on the name of Jeſus Chriſt by reaſon of his Sins; nay, let me ſay more, the greater any Man's Sins are, either in number or nature, the more haſt he ſhould make to come unto Chriſt, and ſay with *David*, *For thy Name ſake, O Lord, pardon mine Iniquity, for it is great.*

Luk. 19. 10. 1 Tim. 1. 15. Rom. 4. 5. Mat. 9. 12, 13. Pſ. 25. 11.

Ant.

Ant. Surely, Sir, if my Friend *Neophytus* did rightly conſider theſe things, and were aſſuredly perſwaded of the Truth of them, methinks he ſhould not be ſo backward from coming to Chriſt by believing on his name as he is: For if the *Greatneſs of his Sins* ſhould be ſo far from *hindring* his coming to Chriſt, that they ſhould *further* his coming, then I know not *what* ſhould hinder him.

Evan. You ſpeak very truly indeed, and therefore I beſeech you, Neighbour *Neophytus*, conſider ſeriouſly of it, and neither let your own accuſing Conſcience, nor Satan the Accuſer of the Brethren, hinder you any longer from Chriſt: For, what tho they ſhould accuſe you of Pride, Infidelity, Covetouſneſs, Luſt, Anger, Envy, and Hypocriſy; yea, what tho they ſhould accuſe you of Whoredom, Theft, Drunkenneſs, and many the like; yet do what they can, they can make no worſe a Man of you than a *Sinner*, or the *chief* of Sinners, or an *ungodly* Perſon; and ſo conſequently *ſuch* an one as Chriſt came to juſtify and ſave. So that in very deed if you do rightly conſider it,

it, they do you more good than hurt by their Accuſations, which drive you to Chriſt. And therefore I beſeech you, in all ſuch Caſes or Conflicts, take the Counſel of *Luther*, who ſaith, When thy Conſcience is throughly afraid with the Remembrance of thy Sins paſt, and the Devil aſſaileth thee with great Violence, going about to overwhelm thee with Heaps, Floods, and whole Seas of Sin, to terrify thee, and to draw thee from Chriſt; then arm thy ſelf with ſuch Sentences as theſe: Chriſt the Son of God was given, *not* for the *holy*, *righteous*, *worthy*, and ſuch as were his *Friends*; but for the *Wicked*, for *Sinners*, for the *unworthy*, and for his *Enemies*; wherefore if the Devil ſay thou art a Sinner, and therefore muſt be damned, then anſwer thou and ſay, Becauſe thou ſayeſt I am a Sinner, therefore will I be righteous, and ſaved; and if he reply, Nay Sinners muſt be damned, then anſwer thou and ſay, No, for I fly to Chriſt, who hath given himſelf for my Sins; and therefore Satan, in that thou ſayeſt I am a Sinner, thou giveſt me Armour and Weapons

On Gal. p. 20, 21.

againſt

againſt thy ſelf, that with thine own Sword I may cut thy Throat, and tread thee under my feet; and thus you ſee it is the Counſel of *Luther*, that you *Sins ſhould rather drive you to Chriſt, than keep you from him.*

Nom. But, Sir, ſuppoſe he hath not as yet truly *repented* for his many and great Sins, hath he any warrant to come unto Chriſt by believing till he hath done ſo?

Evan. I tell you truly that whatſoever a Man *is*, or whatſoever he hath *done*, or *not* done, he hath warrant enough to come unto Chriſt by believing if he can; for Chriſt makes a general Proclamation, ſaying, *Ho, every one that thirſteth come ye to the Waters, and he that hath no Money come buy and eat, yea come buy Wine and Milk without Money and without Price.* This you ſee is the Condition, buy Wine and Milk, (that is, Grace and Salvation) without Money, that is without any Sufficiency of your own, only *incline your Ear and hear, and your Souls ſhall live*; yea live, by hearing that *Chriſt will make an everlaſting Covenant with you, even the ſure Mercies of* David, *ver.* 3. Iſa. 55. 1.

Hooker's Poor dou. Chriſtian, p. 251. *Cornwel* on Goſpel Rep. p. 21.

Nom.

Nom. But yet, Sir, you see that Christ requires a *thirsting* before a Man come unto him, which I conceive cannot be without true *Repentance.*

Evan. Rev. 22. 17. Christ makes the same general Proclamation, saying, *Let him that is a thirst come:* And, as if the Holy Ghost had so long since answered the same Objection that you make, it followeth in the next words, *And whosoever will, let him take of the Waters of Life freely,* even without thirsting *if he will; for him that cometh unto me, I will in no wise cast out, Joh.* 6. 37. But because it seems you conceive he ought to *repent* before he believe; I pray tell me *what* you do conceive *Repentance to be,* or wherein doth it consist.

Nom. I do conceive that *Repentance* consists in a Man's *humbling* himself before God, and *sorrowing* and grieving for offending him by his *Sins,* and in *turning from them all,* to the Lord.

Evan. And would you have a Man to do all this truly, before he come to Christ by believing?

Nom.

Nom. Yea indeed, I think it is very meet he ſhould.

Evan. Then I tell you truly, you would have him to do that which is impoſſible. For (1.) *Godly Humiliation* in true Penitents *proceeds from the Love of* God their *good Father*, and ſo from the Hatred of that Sin which hath diſpleaſed him, and this cannot be without *Faith.* *Dyke* of Rep. p. 58.

(2.) *Sorrow and Grief for diſpleaſing God* by Sin, neceſſarily argue the Love of God; and it is impoſſible we ſhould ever *love* God, till by *Faith* we know our ſelves *loved* of God. *Ibid.* p. 8, 9.

(3.) No Man can *turn* to God, except he be *firſt turned by God*, and *after* he is turned he repents; ſo *Ephraim* ſaith, *after I was converted, I repented*, *Jer.* 31. 19. The truth is, a repentant Sinner *firſt believes* that God will do that which he promiſeth, namely pardon his Sin, and take away his Iniquity; *then he reſteth in the hope of it:* and from *that* and for that *reaſon*, he leaves Sin, and will forſake his old courſe becauſe it is diſpleaſing to God, and will do that which is pleaſing and acceptable to him: So that firſt of all God's Favour *Stock* of Rep. p. 20. *Ibid.* p. 21.

is

is apprehended, and Remiſſion of Sins believed, then upon *that* cometh Alteration of Life and Converſation.

Nom. But, Sir, as I conceive the Scripture holds forth, that the Lord hath appointed Repentance to go before Faith, for is it not ſaid, *Mar.* 1. 15. *Repent, and believe the Goſpel?*

Evan. To the intent you may have a true and ſatisfactory Anſwer to this your Objection, I pray conſider two things: (1.) That the word *Repent*, in the Original, ſignifies a *change* of our *Minds* from falſe Ways to the right, and of our *Hearts* from Evil to Good; as that Son in the Goſpel ſaid he would not go work in his Father's Vineyard, yet afterwards ſaith the Text, *he repented* and went; that is, he *changed his Mind* and went. (2.) That in thoſe days when *John* the Baptiſt, and our Saviour preached, their Hearers were moſt of them erroneous in their Minds and Judgments; for they being leavened with the Doctrine of the *Phariſees* and *Sadducees*, of which our Saviour *bad his Diſciples to take heed*

Laſt Ann. on Mat. 3. 2.

Mat. 21. 29

heed and beware. The most of them were of opinion, that the *Messiah* whom they looked for, should be some great and mighty Monarch, who should deliver them from their temporal Bondage, as I shewed before: And many of them were of the opinion of the *Pharisees*, who held that as an outward Conformity to the Letter of the Law was sufficient to gain favour and estimation from *Men*, so was it sufficient for their *Justification*, and Acceptation *before God*, and so consequently to bring them to Heaven and eternal Happiness: And therefore for these ends they were very diligent in *Fasting* and *Prayer*, and were very careful to *pay Tythes of Mint, and Anniſe, and Cummin, and yet did omit the weighty Matters of the Law, as Judgment, Mercy, Faith, and the Love of God*; and so as our Saviour told them, *They made clean the outside of the Cup and of the Platter, but within they were full of Extortion and Excess.* And divers of them were of the opinion of the *Sadduces*, who held *that there was no Resurrection, neither Angel nor Spirit*; and so had all their Hopes and

Mat. 16. 6, 12. Mat. 23. 34. Luk. 18. 12. Mar. 23. 23. Luk. 11. 42. Mat. 23. 25. Acts 23. 8.

and Comfort in the things of this Life, not believing any other.

Now our Saviour preaching to
Mar. 1. 15. theſe People, ſaid, *The time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the Goſpel:* As if he had ſaid, the time ſet by the Prophets for the Manifeſtation of the *Meſſiah* is fully come, and his Kingdom, which is a ſpiritual and heavenly Kingdom, is at hand; therefore *change your Minds* from falſe Ways to right, and your *Hearts* from Evil to Good, and do not any longer imagine that the *Meſſiah* you look for, ſhall be one that ſhall ſave and deliver you from your *temporal* Enemies but from your *ſpiritual*; that is, from your Sins, and from the Wrath of God, and from eternal Damnation; and therefore *put your Confidence no longer in your own Righteouſneſs*, tho you walk never ſo exactly according to the Letter of the Law, but *believe* the Glad-tydings now brought unto you; to wit, that this *Meſſiah* ſhall ſave you from Sin, Wrath, Death, the Devil, and Hell, and bring you to eternal Life and Glory: Neither let any of you

you any longer imagine that there is to be no Reſurrection of the Dead, and ſo have your hopes only in this Life; but *believe* theſe Glad-tydings that are now brought unto you concerning the *Meſſiah*, and he ſhall raiſe you up at the laſt day, and give you eternal Life. Now with Submiſſion to better Judgments, I conceive that if there be in the Book of God any Repentance exhorted unto, *before* Faith in Chriſt, or if any Repentance go either in order of *nature* or *time*, before Faith in Chriſt, it is only *ſuch* a like Repentance as this.

Nom. But, Sir, do you think there is ſuch a like Repentance that goes before Faith in Chriſt in Men now-a-days?

Evan. Yea indeed, I think there is. As for example; When a profane ſenſual Man, who lives as tho (with the *Sadduces*) he did not believe any Reſurrection of the Dead, neither Hell nor Heaven, is convinced in his Conſcience that if he go on in making *a God of his Belly, and in minding only earthly things, his end ſhall be Damnation*; ſometimes ſuch Phil. 3. 19.

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a Man doth thereupon *change his Mind*, and of a profane Man becomes a ſtrict *Phariſee*, or as ſome call them, *a Legal Profeſſor*: But being convinced that all his own Righteouſneſs will avail him nothing in the caſe of Juſtification, and that it is only the Righteouſneſs of Jeſus Chriſt that is available in that caſe, he changeth his Mind, and with the Apoſtle, *deſires to be found in Chriſt, not having his own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, even the Righteouſneſs which is of God through Faith.* Now I conceive that a Man that doth thus, he changeth his Mind from falſe Ways to the right way, and his Heart from Evil to Good, and ſo conſequently doth truly repent.

Phil. 3. 9.

Nom. But, Sir, do not you hold, that altho Repentance according to my Definition, goes not *before* Faith in Chriſt, yet it follows *after*?

Evan. Yea indeed, I hold that altho it go not before as an *Antecedent of Faith*, yet it follows as a *Conſequent*: For when a Man believes the Love of God to him in Chriſt, then he loves God *becauſe he loved him*

1 Joh. 4. 10, 19.

him first; and that Love *constrains* him to humble himself at the Lord's Foot-stool, and to acknowledge himself to be *less than the least of all his Mercies*; yea, and then will he *remember his own evil Ways and his Doings that were not good, and will loath himself in his own sight for his Iniquities, and for his Abominations*; yea and then will he also *cleanse himself from all Filthiness of Flesh and Spirit, perfecting Holiness in the fear of God, having respect unto all God's Commandments.* 2 Cor. 5. 14. Ez. 36. 31. 2 Cor. 7. 1. Ps. 119. 6.

Nom. Well, Sir, I am answered.

Neo. And truly, Sir, you have so declared and set forth Christ's Disposition towards poor Sinners, and so answered all my Doubts and Objections, that I am now verily perswaded that Christ is willing to entertain me, and surely I am *willing* to come unto him, and receive him; but alas, I want *power*.

Evan. But tell me truly, are you resolved in Christ's Strength, to put forth all that power to believe which he has given you, and so to take Christ?

Neo. Truly, Sir, methinks my Resolution is much like the Resolution of the four Lepers which *sate at the Gate of* Samaria; for as they said, *If we enter into the City the Famine is in the City, and we shall die there; and if we sit still here we die also: Now therefore let us fall into the hands of the* Assyrians; *if they save us we shall live, and if they kill us we shall but die:* Even so say I in mine Heart, if I go back to the Covenant of Works to seek Justification thereby, I shall die there; and if I sit still and seek it no way, I shall die also: now therefore tho I be somewhat fearful, yet am I resolved to go unto Christ, and if I perish I perish.

2 Kings 7. 4.

Evan. Now I tell you the Match is made, Christ is yours, and you are his; this day is Salvation come to your House, (your Soul I mean:) For what tho you have not *that* power to come so fast to Christ, and to lay such firm hold on him as you desire; yet coming with such a Resolution to take Christ as you do, you need not fear want of power to do it, in as much as Christ will enable you; for is it not said, *John* 1. 12.

As

As many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name. O therefore I beseech you, stand no longer disputing, but be peremptory and resolute in your Faith, and in casting your self upon God in Christ for Mercy, and let the issue be what it will; yet let me tell you to your comfort, that such a Resolution shall never go to Hell: Nay I will say more, if any Soul have a room in Heaven, such a Soul shall; for God cannot find in his heart to damn such a one. I might then with as much true Confidence say unto you as faithful *John Careless* said to godly *John Bradford*, Hearken, O Heavens, and thou O Earth give ear, and bear me witness at the great day, that I do here faithfully and truly the Lord's Message unto his dear Servant and singularly beloved *John Bradford*, saying, *John Bradford*, thou Man so specially beloved of God, I do pronounce and testify unto thee in the Word and Name of the Lord *Jehovah*, that all thy Sins whatsoever they be, tho never so many, grievous or great, be fully and freely pardoned, released

Goodwin, Child of Light, p. 196, 199.

In a Letter to him.

and forgiven thee, by the Mercy of God in Jesus Christ, thy only Lord and sweet Saviour, in whom thou dost undoubtedly believe; as truly as the Lord liveth, he will not have thee die the Death, but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

Neo. O Sir, if I have as good warrant to apply this Saying to my self, as sweet Mr. *Bradford* had to himself, then am I happy Man.

Hooker's Poor.dou. Chr.p.51.

Evan. I tell you from Christ, and under the hand of the Spirit, that your Person is accepted, your Sins are done away, and you shall be saved; therefore you may (without doubt) conclude that you are a happy Man: *For by means of this your matching with Christ, you are become one with him, and one in him, you dwell in him, and he in you; he is your Well-beloved, and you are his:* So that the Marriage Union betwixt Christ and you, is more than a bare Notion, or Apprehension of your Mind; for it is a special, spiritual, and real Union: It is an Union betwixt Christ, God and Man, and you; it is a knitting

1 Joh. 5. 11, 12, 13. & 4. 13. Cant. 2. 16

Hooker's Soul's Union, p. 6, 7, 9, 10.

and

and closing, not only of your *Apprehension* with a Saviour, but also of your *Soul* with a Saviour; whence it must needs follow, that you cannot be damned except Christ be damned with you; neither can Christ be saved, except you be saved with him. And as by means of corporal Marriage all things become common betwixt Man and Wife, even so, by means of this spiritual Marriage, all things become common betwixt Christ and you; for when Christ hath married his Spouse unto himself, he passeth over all his Estate unto her; so that whatsoever Christ is or hath, you may boldly challenge as your own, *He is made unto you of God Wisdom, Righteousness, Sanctification, and Redemption*: And surely by virtue of this near Union it is, that as Christ is called *the Lord our Righteousness*, *Jer.* 23.6. even so is the Church called *the Lord our Righteousness*, *Jer.* 33.16. I tell you Man, you may by virtue of this Union boldly take unto your self as your own, Christ's Watching, Abstinence, Travels, Prayers, Persecutions, and Slanders; yea, his Tears, his Sweat, his Blood, and all

Tindal Par. wick. Man, p. 75.

1 Cor. 1. 30.

Bernard. Ochine Ser.

that ever he did and ſuffered in the ſpace of Thirty three Years, with his Paſſion, Death, Burial, Reſurrection, and Aſcenſion; for they are *all yours*. And as Chriſt paſſeth over all his Eſtate unto his Spouſe, ſo doth he require that ſhe ſhould paſs over all unto him: Wherefore, you being now married unto Chriſt, you muſt give *all* that you have of your *own* unto him; and truly you have nothing of your own but *Sin*, and therefore you muſt give him *that*: I beſeech you then ſay unto Chriſt with bold Confidence, I give to thee my dear Husband, my Unbelief, my Miſtruſt, my Pride, my Arrogancy, my Ambition, my Wrath and Anger, my Covetouſneſs, my evil Thoughts, Affections and Deſires, I make one Bundle of theſe, and all my other Offences, and give them unto thee; *And thus was Chriſt who knew no Sin, made Sin for us, that we might be made the Righteouſneſs of God in him.* Now then, ſaith *Luther*, let us compare theſe things together, and we ſhall find ineſtimable Treaſure; Chriſt is full of all Grace, Life, and ſaving Health, and the Soul is full of all Sin, Death, and Damna-

Bernard. Ochine in his Ser. how a Ch. muſt make his laſt Will.

2Cor. 5. 21

Chriſti: l. p. 21, 22.

Damnation: But let Faith come betwixt theſe two, and it ſhall come to paſs that Chriſt ſhall be laden with Sin, Death and Hell, and unto the Soul ſhall be imputed and given Righteouſneſs, Life, and Salvation: Who then (ſaith he) is able to value the Royalty of this Marriage accordingly? Who is able to comprehend the glorious Riches of this Grace, where this rich and righteous Husband Chriſt doth take unto Wife this poor and wicked Harlot, redeeming her from all Evils, and garniſhing her with all his own Jewels. So that you (as the ſame *Luther* ſaith) thro your Faith in Chriſt your Husband, are delivered from all Sins, made ſafe from Death, guarded from Hell, and endowed with the everlaſting Righteouſneſs, Life, and ſaving Health of this your Husband Chriſt; and therefore you are now under the Covenant of Grace, and freed from the Law as it is the Covenant of Works: For (as Mr. *Ball* truly ſaith) at one and the ſame time, a Man cannot be under the Covenant of Works, and the Covenant of Grace.

Page 25.

On the New Cov. p. 15.

Neo Sir, I do not yet well know how to conceive of this Freedom from the Law, *as it is the Covenant of Works*; and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ the second *Adam* had in the behalf of his Chosen, perfectly fulfilled the Law, *as it is the Covenant of Works*, Divine Justice delivered up that Bond to Christ, *who utterly cancelled that hand-writing*; so that none of his Chosen were to have any more to do with it as a Covenant, nor it with them: And now *you* by your *believing in Christ*, having manifested that you are one who was *chosen in him, before the foundation of the World*; his fulfilling of that Covenant, and cancelling that Hand-writing, is *imputed* unto you, and so you are acquitted and absolved from all your Transgressions against that Covenant, either past, present, or to come, and so you are *justified*, as the Apostle saith, *Freely by his Grace, through the Redemption that is in Jesus Christ.*

Col. 2.14.

Eph. 1. 4.

Rom. 3. 24

Ant.

Ant. I pray you, Sir, give me leave to ſpeak a word or two by the way; Was not he juſtified *before* this time?

Evan. If he did not *believe* in Chriſt before this time, as I conceive he did not, then certainly he was not juſtified before this time.

Ant. But, Sir, you know, as the Apoſtle ſaith, *It is God that juſtifieth,* and God is *eternal*; and as you have ſhewed, Chriſt may be ſaid to have fulfilled the Covenant of Works from all Eternity; and if he be Chriſt's *now*, then was he Chriſt's from all *eternity*, and therefore, as I conceive, he was *juſtified from all eternity.* Rom. 8. 33.

Evan. Indeed God is from all eternity, and in reſpect of God's accepting of Chriſt's undertaking to fulfil the Covenant of Works, he fulfilled it from all eternity; and in reſpect of God's electing of him, he was Chriſt's from all eternity; and therefore it is true in reſpect of God's *Decree*, he was juſtified from all eternity; and he was juſtified *meritoriouſly* in the Death and Reſurrection of Chriſt: But yet he was not juſtified *actually* till he did actually *believe* in Chriſt: *Bolton's true boun. p.* 289.

Acts 13.39 Christ: For saith the Apostle, *By him all that believe are justified*; and, *We* Gal. 2.16. *have believed that we* might *be justified by Faith.* So that in the Act of justifying, *Faith* and *Christ* must have a mutual relation, and must always concur and meet together: Faith as the Instrument which apprehendeth, and Christ the Object which is apprehended; for neither doth Christ justify without Faith, nor doth Faith, except it be in Christ.

M. I. Fox upon Election.

Ant. Truly, Sir, you have indifferently well satisfied me in this point, and surely I like it marvellous well that you conclude no Faith justifieth, but *that* whose Object is Christ.

Evan. The very truth is, tho a Man believe that GOD is merciful and true to his Promise, and that he hath his Elect number from the beginning, and that he himself is one of that number; yet if this Faith do not eye *Christ*, if it be not in God as he is in Christ, it will not serve turn; for God cannot be comfortably thought upon out of Christ our Mediator: For if we find not God in Christ, saith *Calvin*, Salvation cannot be known. Wherefore, Neighbour *Neophytus*, I will

D. Sibs SoulsConflict, p. 55.

will ſay unto you as ſweet Mr. *Bradford* ſaid unto a Gentlewoman in your caſe, If you would be quiet and certain in Conſcience, then let your Faith burſt forth thrô all things; not only that you have within you, but alſo whatſoever is in Heaven, Earth, and Hell, and never reſt until it come to Chriſt crucified, and the eternal ſweet Mercy and Goodneſs of God in Chriſt.

Neo. But, Sir, I am not ſatisfied concerning the Point you touched before, and therefore I pray you proceed to ſhew me *how far forth* I am delivered from the Law as it is the Covenant of Works.

Evan. Truly, *as it is the Covenant* of Works, you are *wholly and altogether* delivered and ſet free from it; you are dead to it, and it is dead to you; and if *it* be dead to you, then it can do you neither good nor hurt; and if *you* be dead to it, you can expect neither good nor hurt from it: Conſider, I pray you, that as I ſaid before, you are now under *another* Covenant, to wit, the Covenant of *Grace*, and you cannot be under *two* Covenants at once, neither wholly nor

nor partly. And therefore, as *before you believed*, you were wholly under the Covenant of Works, as *Adam* left both you and all his Posterity after his Fall; so now *since* you have believed, you are wholly under the Covenant of Grace. Assure your self then, that no Minister or Preacher of God's Word hath any warrant to say unto you hereafter, Either *do* this and this Duty commanded in the Law, and *avoid* this and this Sin forbidden in the Law, and God will *justify* thee and save thy Soul; or do it *not*, and he will *condemn* thee, and damn thee: No, no, you are now set free, both from the commanding and condemning Power of the *Covenant of Works*; so that I will say unto you, as the Apostle saith unto the believing Hebrews, *You are not come to Mount* Sinai, *that burned with fire, nor unto blackness and darkness, and tempest; but you are come unto Mount* Sion, *the City of the living God, and to Jesus the Mediator of the New Covenant:* So that (to speak with holy Reverence) God cannot by virtue of the Covenant of Works, either require of you any Obedience, or punish you for any Disobe-

Heb. 12. 18,22,24.

Diſobedience; no, he cannot by virtue of that Covenant ſo much as threaten you, and give you an angry word, or ſhew you an angry look: For indeed he can ſee no Sin in you as a Tranſgreſſion of that Covenant, for ſaith the Apoſtle, *Where there is no Law, there is no Tranſgreſſion.* And therefore tho hereafter you do thro Frailty tranſgreſs any of the Ten Commandments, yet you do not thereby tranſgreſs the Covenant of Works; there is no ſuch Covenant now betwixt God and you. And therefore tho you ſhould hereafter hear ſuch a Voice as this, if thou wilt be ſaved, keep the Commandments, or *curſed is every one that continueth not in all things which are written in the Book of the Law to do them*; nay, tho you hear the Voice of Thunder, and a fearful noiſe; nay, tho you ſee Blackneſs and Darkneſs, and feel a great Tempeſt, that is to ſay, tho you hear us that are Preachers, according to our Commiſſion, *lift up our Voice like a Trumpet, in threatning Hell and Damnation to Sinners, and Tranſgreſſors of the Law*; tho theſe be the Words of God,

Rom. 4. 15

Iſa. 58. 1.

God, yet you are not to think they are ſpoken to you: No, no, the Apoſtle aſſures you, *That there is no Condemnation to them that are in Chriſt Jeſus.* Rom. 8.1. Believe it Man, God never threatens eternal Death after he hath once given to a Man eternal Life: Nay the truth is, God never ſpeaks to a Believer, *out of Chriſt*; and *in* Chriſt he ſpeaks not a word in the terms of the Covenant of Works.

And if the *Law* of it ſelf ſhould preſume to come into your Conſcience, and ſay *herein*, and *herein* thou haſt tranſgreſſed and broken me, and therefore thou oweſt *ſo much*, and *ſo much* to Divine Juſtice which muſt be ſatisfied, or elſe I will take hold on thee. Then anſwer you and ſay, O Law, be it known unto thee I am now married unto Chriſt, and ſo I am under Covert, and therefore if thou charge me with any any Debt, thou muſt enter thine Action againſt my Husband Chriſt, for the Wife is not ſuable at the Law, but the Husband. But the truth is, *I thro the Body of Chriſt am dead to thee, O Law, Rom.* 7.4. and thou art dead

Greenham afflicted Conſ. p. 70

Ber. Ochine in his Sermon how to anſ. before the Judg. Seat

dead to me, and therefore Juſtice hath nothing to do with me, for it judgeth according to the Law. And if it yet reply and ſay, Ah, but good Works muſt be done, and the Commandments muſt be kept if thou wilt obtain Salvation. Then anſwer you and ſay, I am already ſaved before thou cameſt, therefore I have no need of thy preſence; for in Chriſt I have all things at once, neither need I any thing more that is neceſſary to Salvation; he is my Righteouſneſs, my Treaſure, and my Work. I confeſs, O Law, that I am neither godly nor righteous; but yet this I am ſure of, that he is godly and righteous for me; and to tell thee the truth, O Law, I am now with him in the Bride-chamber, where it maketh no matter what I am, or what I have done; but what Chriſt my ſweet Husband is, hath done, and doth for me; and therefore leave off *Law* to diſpute with me; for I apprehend *him* by Faith who hath apprehended me, and put me into his Boſom: Wherefore I will be bold to bid *Moſes* with his Tables, and all Lawyers with their Books, and all

Luther's Choſ. Ser. p. 99, 100, 101.

Choſ. Ser. p. 42, 99.

all Men with their Works, hold their Peace and give place; ſo that I ſay unto thee, O Law, be gone. And if it will not be gone, then thruſt it out by force, ſaith *Luther*.

And if *Sin* offer to take hold of you, as *David* ſaid *his* did on him, *Pſal.* 40. 12. then ſay you unto it, *thy ſtrength, O Sin, is the Law,* 1 *Cor.* 15. 56. *And the Law is dead to me, Rom.* 7. 6. So that, O Sin, thy ſtrength is gone, and therefore be ſure thou ſhalt never be able to prevail againſt me to condemn me.

And if *Satan* take you by the Throat, and by Violence draw you before God's Judgment-ſeat, then call to your Husband Chriſt and ſay, Lord, I ſuffer Violence, make anſwer for me and help me, and by his help you ſhall be enabled to plead for your ſelf after this manner: O God the Father, I am thy Son Chriſt's, thou gaveſt me unto him, and thou *haſt*

Mat. 28:18 Joh. 5. 22. *given unto him all Power both in Heaven and in Earth, and haſt committed all Judgment to him*; and therefore I will ſtand to his Judgment, who ſaith, *He came not to judge the World*

Joh. 12. 47 *but to ſave it*, and therefore he will

ſave

ſave me according to his Office. And if the *Jury* ſhould bring in their Verdict, that they have found you guilty, then ſpeak to the *Judge*, and ſay, In caſe any muſt be condemned for my Tranſgreſſions, it muſt needs be Chriſt, and not I; for albeit I have committed them, yet he hath undertaken and bound himſelf to anſwer for them, and that by the Conſent and Good-will of God his Father, and indeed he hath fully ſatisfied for them. *Ber. Ochine* in his Ser. of Predeſt.

And if *Death* creep upon you, and attempt to devour you, then ſay, *thy Sting, O Death, is Sin*; and Chriſt my Husband hath fully vanquiſhed Sin, and ſo deprived thee of thy Sting, and therefore I do not fear any hurt that thou, O Death, canſt do unto me! And thus you may triumph, with the Apoſtle, ſaying, *Thanks be to God, who hath given me Victory thro our Lord Jeſus Chriſt.* 1 Cor. 15. 56. Ver. 57.

And thus have I alſo declared unto you, how Chriſt in the fulneſs of time, *performed* that which God before all time purpoſed, and in time promiſed, touching the helping and delivering of fallen Mankind: And

ſo

ſo have I alſo done with the *Law of Faith.*

Nom. Then, Sir, I pray you proceed to ſpeak of the *Law of Chriſt.* And firſt let us hear *what* the Law of Chriſt is?

Evan. The Law of Chriſt in regard of Subſtance and *Matter* is all one with the Law of Works, or Covenant of Works: Which *Matter* is ſcattered thro the whole Bible, and ſummed up in the *Decalogue*, or Ten Commandments, commonly called the *Moral* Law; containing ſuch things as are agreeable to the Mind and Will of God; to wit, Piety towards God, Charity towards our Neighbour, and Sobriety towards our ſelves; and therefore was it given of God to be a true and eternal Rule of Righteouſneſs, for all Men of all Nations and at all times: So that Evangelical Grace directs a Man to no other Obedience than *that* whereof the Law of the Ten Commandments is to be the *Rule.*

Boul. true boun. p. 73

Page 74.

Baſtin. cat. p. 9.

Reynolds uſe of the law, p. 388

Nom. But yet, Sir, I conceive that tho (as you ſay) the Law of Chriſt in regard of Subſtance and *Matter* be all one with the Law of Works,

Works, yet their *forms* do differ.

Evan. True indeed, for (as you have heard) the Law of *Works* ſpeaketh on this wiſe, *Do this and thou ſhalt live; and if thou do it not, then thou ſhalt die the Death:* But the Law of *Chriſt* ſpeaketh on this wiſe, *Be ye Followers of God as dear Children, and walk in Love, as Chriſt hath loved us, and hath given himſelf for us an Offering, and a Sacrifice to God.* And *if ye love me, keep my Commandments.* And *if they break my Statutes, and keep not my Commandments, then will I viſit their Tranſgreſſions with a Rod, and their Iniquities with Stripes: Nevertheleſs my Loving-kindneſs will I not utterly take from him, nor ſuffer my Faithfulneſs to fail.* Thus you ſee that both theſe Laws agree, in ſaying, *Do this:* But here is the difference; The one ſaith, *do this and live*; and the other ſaith, *live and do this:* The one ſaith, do this *for* Life; the other ſaith, do this *from* Life: The one ſaith, *If thou do it not, thou ſhalt die*; the other ſaith, *If thou do it not, I will chaſtiſe thee with the Rod.* The one is delivered by God as he is a *Creator out* of Chriſt, only to ſuch as

Eph. 5. 1, 2

Joh. 14. 15

Pſal. 89. 31, 32, 33.

are

are *out* of Christ; the other is delivered by God as he is a *Redeemer in* Christ, only to such as are *in* Christ. Wherefore, Neighbour *Neophytus*, seeing you are now in Christ, beware you receive not the Ten Commandments at the hands of *God out of Christ*, not yet at the hands of *Moses*, but only at the hands of *Christ*; and so shall you be sure to receive them as the *Law of Christ*.

Nom. But, Sir, may not God out of Christ deliver the Ten Commandments as the Law of Christ.

Evan. O no, for GOD out of Christ stands in relation to Man according to the Tenor of the Law, as it is the Covenant of Works; and therefore can speak to Man upon no other terms than the terms of that Covenant.

Nom. But, Sir, why may not Believers among the Gentiles receive the Ten Commandments as a Rule of Life, at the hands of *Moses*, as well as Believers among the Jews did.

Evan. For answer hereunto, I pray consider, that the Ten Commandments, being the Substance of the

the Law of Nature, ingraven in the Heart of Man in Innocency; and the expreſs *Idea*, or Repreſentation of God's own Image, even a Beam of his own Holineſs; they were to have been a Rule of Life both to *Adam* and his Poſterity, tho they had never been the Covenant of Works: But being become the Covenant of Works, they were to have been a Rule of Life to them as a Covenant of Works: And then being as it were razed out of Man's Heart by his Fall, they were made known to *Adam*, and the reſt of the believing Fathers by Viſions and Revelations, and ſo were a Rule of Life to them, yet not as the Covenant of Works as they were before the Fall; and ſo continued until the time of *Moſes*. And as they were delivered by *Moſes* unto the believing Jews from the Ark, and ſo as from Chriſt, they were a Rule of Life to them until the time of Chriſt's coming in the fleſh. And ſince Chriſt's coming in the fleſh, they have been, and are to be a Rule of Life both to believing Jews, and believing Gentiles, unto the end of the world; not as they

Boul. true boun. *p.* 77 *Perkins* on Gal. 4. 5. alledg. by D. *Taylor*, *reg. vitæ*, p. 211.

they are delivered by *Moſes*, but as they are delivered by *Chriſt*: For when Chriſt the Son comes and ſpeaks himſelf, then *Moſes* the Servant muſt keep ſilence, according as
Acts 3.22. *Moſes* himſelf foretold, ſaying, *A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren like unto me, him ſhall you hear in all things whatſoever he ſhall ſay unto you.* And therefore when the Diſciples ſeemed to deſire to hear *Moſes* and *Elias* to ſpeak on the Mountain *Tabor*, they were preſently taken away, and a Voice came out of the Cloud, ſay-
Mat. 17. 4, 5. ing, *This is my beloved Son in whom I am well pleaſed, hear him*: as if the Lord had ſaid, you are not now to hear either *Moſes* or *Elias*, but my well-beloved *Son*, and therefore I ſay unto you, hear *him*. And is it not ſaid, *Heb.* 1. 2. *That in theſe laſt days*
Col. 3. 16, 17. *God hath ſpoken to us by his* Son? And doth not the Apoſtle ſay, *Let the Word of* Chriſt *dwell in you richly; and whatſoever you do, in word or deed, do*
Ver. 18. *all in the Name of our* Lord Jeſus Chriſt: *The Wife muſt be ſubject unto*
Ver. 20. *the Husband as unto* Chriſt; *the Child muſt yield Obedience to his Parents, as unto*

unto Christ: And the believing Servant must do his Master's business as *Christ's* business; for saith the Apostle, *ye serve the Lord Christ*; yea, saith he to the *Galatians*, *bear ye one anothers burthens, and so fulfil the Law of Christ*. Ver. 24. Gal. 6. 2.

Ant. Sir, I like it very well, that you say *Christ* should be a Christian's Teacher, and not *Moses*: But yet I question whether the Ten Commandments may be called the Law of Christ; for where can you find them repeated either by our Saviour, or his Apostles, in the whole New Testament.

Evan. Tho we find not that they are repeated in such a method as they are set down in *Exod.* and *Deut.* yet so long as we find that Christ and his Apostles did require and command those things that are therein commanded, and reprove and condemn those things that are therein forbidden, and *that* both by their Lives and Doctrines; it is sufficient to prove them to be the Law of Christ.

Ant. I think indeed, they have done so touching *some* of the Command-

mandments, but not touching *all*.

Evan. Becauſe you ſay ſo, I intreat you to conſider;

1. Whether the true *Knowledge* of God, required *John* 3. 10. & 17. 3. and the *want* of it, condemned 2 *Theſſ.* 1. 8. and the true *Love* of God, required *Matth.* 22. 37. and the *want* of it, reproved *John* 5. 42. and the true *fear* of God, required 1 *Pet.* 2. 17. *Heb.* 12. 28. and the want of it, condemned *Rom.* 3. 18. and the true truſting in God required, and the truſting in the Creature, forbidden 2 *Cor.* 1. 9. 1 *Tim.* 6. 17. be not the Subſtance of the *firſt* Commandment

2. Whether the *hearing and reading of God's Word*, commended *Joh.* 5. 39. *Rev.* 1. 3. and *Prayer*, required *Rom.* 12. 12. 1 *Theſſ.* 5. 17. and *ſinging of Pſalms*, required *Col* 3. 16. *James* 5. 13. and whether *Idolatry*, forbidden 1 *Cor.* 10. 14. 1 *John* 5. 21. be not the Subſtance of the *ſecond* Commandment.

3. Whether *worſhipping God in vain*, condemned, *Matth.* 15. 9. and *uſing vain Repetitions in Prayer*, forbidden *Mat.* 6. 7. and *hearing* of the Word only,

only, and *not doing it*, forbidden *Jam.* 1.22. and whether *worſhipping GOD in Spirit and Truth*, commanded *Joh.* 4.24. *and praying with the Spirit, and with Underſtanding alſo, and ſinging with the Spirit, and with Underſtanding alſo*, commended 1 *Cor.* 14.15. *and taking heed what we hear*, *Mar.* 4.24. be not the Subſtance of the *third* Commandment.

4. Whether *Chriſt's riſing from the dead the* firſt day *of the Week*, *Mark* 16.2. 9. *the Diſciples aſſembling, and Chriſt's appearing unto them two ſeveral* firſt days *of the Week*, *Joh.* 20.19,26. *And the Diſciples coming together, and breaking Bread, and preaching afterwards on* that day, *Acts* 20.7. 1 *Cor.* 16.2. *and* John's *being in the Spirit on the* Lord's-day, *Rev.* 1.10. do not prove that the *firſt day* of the Week is to be kept as the *Chriſtian's Sabbath.*

5. Whether the Apoſtle's Saying, *Children obey your Parents in the Lord, for this is right: Honour thy Father and thy Mother*, which is the firſt Commandment with promiſe, *Epheſ.* 6.1,2. And all thoſe other Exhortations given by *him*, and the Apoſtle

Peter, both *to Inferiours and Superiours to do their Duty one to another*, *Epheſ.*5.22, 25. *Epheſ.* 6. 4, 5, 9. *Col.* 3.18, 19, 20, 21, 22. *Tit.*3.1. 1 *Pet.*3.1. 1 *Pet.* 2. 18. do not prove that the Duties of the *fifth* Commandment are required in the New Teſtament.

Here you ſee are *five* of the Ten Commandments; and as for the *other* Five the Apoſtle reckons them up all together, ſaying, *Thou ſhalt not commit Adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet.*

Rom. 13.9

Now judge you whether the *Ten Commandments* be not repeated in the *New Teſtament*; and ſo conſequently whether they be not the Law of *Chriſt*, and whether a Believer be not *under the Law to Chriſt*, or *in* the Law to Chriſt, as the Apoſtle's Phraſe is, 1 *Cor.*9.21.

Ant. But yet, Sir, as I remember both *Luther* and *Calvin* do ſpeak as tho a Believer were ſo *quite freed* from the Law by Chriſt, as that he need not make any Conſcience at all of yielding Obedience to it.

Evan. I know *Luther* ſaith, the Conſcience hath nothing to do with the

the Law of Works; and that *Calvin* On Gal. ſaith, the Conſciences of the Faith- P. 59. ful, when the knowledge of their Juſtification before God is to be ſought, muſt raiſe and advance them- Inſt. p. 403 ſelves above the Law, and forget the whole Righteouſneſs of the Law, and lay aſide all thinking upon Works. Now for the true underſtanding of theſe two worthy Servants of Chriſt, two things are to be conſidered and concluded. (1.) That when they ſpeak thus of the Law, it is evident they mean *only in the caſe of Juſtification.* (2.) That when the Conſcience hath to do with the Law in the caſe of Juſtification, it hath to do with it *only as it is the Covenant of Works:* For as the Law is the Law of *Chriſt*, it neither juſtifies nor condemns. And ſo if you underſtand it of the Law, *as it is the Covenant of Works*, according to their meaning, then what they ſay is moſt true: For why ſhould a Man let the Law come into his Conſcience? that is, why ſhould a Man make any Conſcience of doing the Law, *to be juſtified thereby*, conſidering it is a thing impoſſible? Nay, what need hath a Man to make Con-

ſcience of doing the Law to be juſtified thereby, when he knows he is *already juſtified another way?* Nay, what need hath a Man to make conſcience of doing *that* Law which is *dead* to him, and he to it? Hath a Woman any need to make any conſcience of doing her Duty to her Husband when he is *dead*, nay, when *ſhe* her ſelf is dead alſo? Or hath a Debtor any need to make any conſcience of paying that Debt which is already fully diſcharged by his *Surety?* Will any Man be afraid of *that* Obligation which is made void, the Seal torn off, the Writing defaced, nay, not only cancelled and croſt, but torn in pieces? I remember the Apoſtle ſaith, That if the *Sacrifices which were offered* in the Old Teſtament, *could have made the Comers thereunto perfect, and have purged the Worſhippers, then ſhould they have had no more Conſcience of Sins*; that is, their Conſciences would not have *accuſed* them of being guilty of Sins. Now *the Blood of Chriſt hath purged the Conſcience* of a Believer *from all his Sins*, as they are Tranſgreſſions againſt the *Covenant of Works*; and therefore

Boul. true bou. p. 31.

Heb. 10. 1, 2.

Cha. 9. 14.

therefore what needs his Conſcience be troubled about that Covenant.

But now I pray you obſerve and take notice, that altho *Luther* and *Calvin* do thus exempt a Believer from the Law *in* the caſe of *Juſtification*, and *as* it is the Law or *Covenant* of *Works*, yet do they not ſo, *out* of the caſe of Juſtification, and *as* it is the *Law of Chriſt*. For thus ſaith *Luther*, *Out of*, or beſide the Matter of *Juſtification*, we ought with *Paul*, To think *reverently* of the Law, to commend it highly, to call it *holy*, *righteous*, *juſt*, *good*, *ſpiritual and divine*; yea, *out* of the caſe of Juſtification we ought to exalt and magnify it. Again ſaith he, there is a Righteouſneſs which is the Righteouſneſs of the Law, or of the Ten Commandments, which *Moſes* teacheth; *this* alſo we teach *after* the Doctrine of Faith. And in a third place, having ſhewed that Believers thro Chriſt are far above the Law, he adds, Howbeit, I will not deny but that *Moſes* ſheweth to them their Duties, in which reſpect they are to be admoniſhed and urged; wherefore ſuch Doctrines and Admoniti-

On Gal. p. 182. Rom. 7. 12, 14.

On Gal. P. 5. Tit. 3. 8. Chof. Ser. P. 103.

ons ought to be among Christians, as it is certain there were among the Apostles, whereby every Man may be admonished of his Duty. And *Calvin* having said, (as I told you before) that Christians in the case of Justification, must raise and advance themPage 403. selves above the Law, adds, Neither can any Man thereby gather that the Law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort, and prick forward to Goodness, altho before God's Judgment Seat it hath no place in their Consciences.

Ant. But, Sir, if I forget not, *Musculus* saith, that the Law is utterly abrogated.

Com. plac. fol. Eng. 119,120. *Eva.* Indeed *Musculus* speaking of the Ten Commandments, saith, If they *be weak*, if they be the *Letter*, if they do work *Transgression*, *Anger*, *Curse*, and *Death*; and if Christ by *the Law of the Spirit of Life*, delivered them that believe in him, from the Law of the Letter which was *weak* Rom. 8. 2, 3. to *justify*, and strong to *condemn*, and from the Curse, *being made a Curse* Gal. 3. 13. *for us*; surely they be abrogated. Now this is most certain, that the

Ten

Ten Commandments do no way work Tranſgreſſion, Anger, Curſe and Death, but *only as they are the Covenant of Works*; neither hath Chriſt delivered Believers any otherwiſe from them than *as* they are the *Covenant of Works*; and therefore we may aſſuredly conclude, that they are *no otherwiſe abrogated* than as they are the Covenant of Works. Neither did *Muſculus* intend any otherwiſe; for ſaith he in the words following, It muſt not be underſtood, that the *Subſtance* of *Moſes*'s Covenant, is utterly brought to nothing; God forbid: For a Chriſtian is not at liberty to do thoſe things that are ungodly and wicked; and if the doing of thoſe things which the Law forbids, doth not diſpleaſe *Chriſt*, if they be not much different, yea contrary to the Righteouſneſs which we received of *him*, let it be lawful for a Chriſtian to do them, or elſe not. But a *Chriſtian* ſinning againſt the *Decalogue*, doth ſin *more outragiouſly* than *he* that ſins *being under the Law*; ſo far off is a Believer from being free from thoſe things that be there commanded.

Wherefore Friend *Antinomiſta*, if either you or any Man elſe, ſhall under a pretence of your being in Chriſt, exempt your ſelves from being under the Law of the Ten Commandments, *as they are the Law of Chriſt*, I tell you truly, it is a ſhrewd ſign you are not yet in Chriſt; for if you were, then Chriſt were in you; and if Chriſt were in you, then would he govern you, and you would be ſubject unto him. I am ſure the Pro-
Iſa.33.22. phet *Iſaiah* tells us, *That the ſame Lord who is our Saviour, is alſo our King and Law-giver:* And truly he will not be *Jeſus*, a *Saviour*, to any but only to thoſe unto whom he is *Chriſt a Lord*; for the very truth is, whereſoever he is Jeſus a Saviour, he is alſo Chriſt a Lord: And therefore I beſeech you *examine* your ſelf, whether he be ſo to you or no?

Ant. Why then, Sir, it ſeemeth that you ſtand upon *Marks* and *Signs*.

Evan. Yea indeed, I ſtand ſo much upon Marks and Signs, that I ſay unto you in the words of the Apoſtle *John*,
1 Joh.3.10. *In this the Children of God are manifeſt, and the Children of the Devil; whoſoever*

ever doth not Righteouſneſs is not of God: For, ſaith *Luther*, he that is regenerated, is become a new Man, and hath a new Nature, and is endued with new Diſpoſitions, and loveth, liveth, ſpeaketh, and doth far otherwiſe than he was wont or could before: For, ſaith godly *Tindal*, God worketh with his Word, and in his Word, and bringeth Faith into the Hearts of his Elect, and looſeth the Heart from Sin, and knitteth it to God, and giveth a Man power to do that which was before impoſſible for him to do, and turneth him into a new Nature. And therefore ſaith *Luther* in another place, Herein Works are to be extolled and commended, in that they are *Fruits and Signs of Faith*; and therefore he that hath no regard how he leadeth his Life, that he may ſtop the Mouths of all Blamers and Accuſers, and clear himſelf before all, and teſtify that he hath lived, ſpoken, and done well, is not yet a Chriſtian. How then, ſaith *Tindal* again, dare any Man think that God's Favour is on him, and God's Spirit within him, when he feeleth not the working of his

Chof. Ser. p. 122.

Tindal Par. wick. man, p. 65, 66.

Chof. Ser. p. 197.

Par. wick. Man, p. 68.

Spirit, nor himſelf diſpoſed to any good thing?

Ant. But by your favour, Sir, I am perſwaded that many a Man deceives his own Soul by theſe Marks and Signs.

Evan. Indeed I muſt needs confeſs, with M. *Boulton* and M. *Dyke*, that in theſe times of Chriſtianity, a Reprobate may make a glorious Profeſſion of the Goſpel, and perform all Duties and Exerciſes of Religion; and that in outward appearance with as great Spirit and Zeal as a true Believer; yea, he may be made Partaker of ſome meaſure of inward Illumination, and have a ſhadow of true Regeneration, there being no Grace effectually wrought in the Faithful, a Reſemblance whereof may not be found in the Unregenerate. And therefore, I ſay, if any Man pitch upon the Sign without the thing ſignified by the Sign; that is, if he pitch upon his Graces (or Gifts rather) and Duties, and conclude aſſurance from them, as they are *in him*, and come *from him without having reference to Jeſus Chriſt* as the root and foundation of them, then

Diſcourſe of true happineſs, p. 35.

On the heart, p. 111.

are

are they deceitful Marks and Signs; but if he look upon them with reference to Jesus Christ, then are they not deceitful, but true Evidences and Demonstrations of Faith in Christ. And this a Man doth, when he looks upon his outward Actions, as flowing from the inward Actions of his Mind; and upon the inward Actions of his Mind, as flowing from the Habits of Grace within him; and upon the Habits of Grace within him, as flowing from his Justification; and upon his Justification, as flowing from his Faith; and upon his Faith, as *given* by, and embracing *Jesus Christ*: Thus, I say, if he rests not till he comes to *Christ*, his Marks and Signs are not deceitful but true.

Ant. But, Sir, if an Unbeliever may have a *Resemblance* of every Grace that is wrought in a Believer, then it must needs be a hard matter to find out the *difference*; and therefore, I conceive, it is best for a Man not to trouble himself at all about Marks and Signs.

Evan. Give me leave to deal plainly with you in telling you, that altho we

we cannot ſay every one that hath a Form of Godlineſs hath alſo the power of Godlineſs; yet we may truly ſay, that he who hath not the Form of Godlineſs hath not the power of Godlineſs; for tho all be not Gold that gliſtereth, yet all Gold doth gliſter: And therefore I tell you truly, if you have no regard to make the *Law of Chriſt your Rule*, by endeavouring to do what is required in the Ten Commandments, and to avoid what is there forbidden, it is a very evil Sign; and therefore I pray you conſider of it.

Ant. But, Sir, you know the Lord hath promiſed to *write his Law in a Believer's Heart*, and to give him his *Spirit to lead him into all truth*; and therefore he hath no need of the Law written with Paper and Ink, to be a Rule of Life to him, neither hath he any need to endeavour to be obedient thereunto, as you ſay.

Jer. 31. 33.

Joh. 16. 13

Evan. Indeed, ſaith *Luther*, the matter would be as you ſay, if we were *perfectly* and altogether inward and *ſpiritual* Men, which cannot be before the laſt day, at the riſing again of the dead; ſo long as we be cloathed

Chriſti. liber. p. 39.

cloathed with this mortal Fleſh, we do but *begin* and *proceed* onwards in our courſe *towards* Perfection, which will be conſummated in the Life to come; and for this cauſe, the Apoſtle, *Rom.* 8. 23. doth call theſe *the firſt-fruits of the Spirit*, which we enjoy in this Life, the Truth and Fulneſs of which we ſhall receive in the Life to come. And therefore, ſaith *Luther*, (in another place) it is neceſſary ſo to preach to them that have received the Doctrine of Faith, that they might be ſtirred up to go on in a good life which they have embraced, and that they ſuffer not themſelves to be overcome by the Aſſaults of the raging Fleſh; for we will not ſo preſume of the Doctrine of Faith, as if *that* being had, every Man might do what he liſted: No, we muſt earneſtly endeavour that we may *be holy and without blame*; and when we cannot attain thereunto we muſt fly to Prayer, and ſay before GOD and Man, *forgive us our Treſpaſſes*: And ſaith *Calvin*, one proper *uſe and end of the Law*, concerning the Faithful, in whoſe Hearts liveth and reigneth the Spirit of God,

Choſ. Ser. p. 246.

Tit. 3: 8. 14.

Page 297.

Eph. 1. 4.

Inſt. *p.* 162

God, is this; to wit, altho they have the Law written and engraven in their Hearts by the Finger of God, yet the written Law is to them a very good means whereby they may daily, better and more assuredly learn what is the Will of the Lord; and let none of us exempt himself from this help, for no Man hath hitherto attained to so great Wisdom, but that he hath need to be daily instructed by the Law. And herein Christ differeth from us, that the Father hath poured out upon him the *infinite abundance* of his Spirit; but whatsoever *we* receive, it is so by *measure* that we have need one of ather: Now mind it, I pray you, if Believers have the Spirit but in measure, and *know but in part*, then have they the *Law written in their Hearts but in measure and in part*; and if then have the Law written in their Hearts, but in measure and in part, they have they not a *perfect* Rule *within* them; and if they have not a perfect Rule *within* them, then they have need to have a Rule *without* them. And therefore doubtless the strongest Believer of us all hath need

Calvin in Joh. 3.34.

1 Cor. 13.9

to

to hearken to the advice of godly *Tindal*, who saith, Seek the Word of God in all things, and without the Word of God do nothing. And saith another Godly and Evangelical Writer, My Brethren, let us do our whole endeavour to do the Will of God, as becometh good Children, and beware that we sin not as near as we can.

In his Works, p. 86.

Author of the benefit of Christ's Death, p. 85.

Ant. Well, Sir, I cannot tell what to say, but methinks when a Man is *perfectly justified* by Faith, it is a very needless thing for him to endeavour to keep the Law, and to do good Works.

Evan. I remember *Luther* saith, That in his time there were some that did reason after the like manner; If Faith (say they) do accomplish all things, and if Faith be only and alone sufficient unto Righteousness, to what end are we commanded to do good deeds? we may go play then, and work not at all: To whom he makes an Answer, saying, *not so ye ungodly, not so.* And there were others that said, If the Law do not *justify*, then it is in vain, and of none effect; yet it is not therefore true, (saith he) for like as this Consequence

Christi. liberty, p. 39

On Gal: p. 150.

ſequence is nothing worth, Money doth not juſtify, or make a Man righteous, therefore it is unprofitable; the Eyes do not juſtify, therefore they muſt be plucked out; the Hands make not a Man righteous, therefore they muſt be cut off; ſo is this nought alſo, the Law doth not juſtify, therefore it is unprofitable: We do not therefore deſtroy and condemn the Law, becauſe we ſay it doth not *juſtify*; but we ſay with

1 Tim. 1. 8. *Paul, The Law is good, if a Man do rightly uſe it*; and that

Tit. 3. 8. *this is a faithful Saying, That they which have believed in God might be careful to maintain good Works, theſe things are good and profitable unto Men.*

Neo. Truly, Sir, for mine own part I much marvel, that this my Friend *Antinomiſta* ſhould be ſo *confident* of his *Faith* in Chriſt, and yet *ſo little regard Holineſs* of Life, and keeping of Chriſt's Commandments, as it ſeems he doth: For I give the Lord thanks, I do now in ſome ſmall meaſure believe that I am by Chriſt freely and fully juſtified and acquitted from all my Sins; and therefore have no need either to eſchew Evil

or

or do Good for fear of Eternal Punishment, or hope of Eternal Reward; and yet methinks I find my Heart *more* willing and desirous to do what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe: Surely, Sir, I perceive that *Faith in Christ is no hindrance to Holiness of Life*, as I once thought it was.

Evan. Neighbour *Neophytus*, if our Friend *Antinomista* do content himself with a meer Gospel-knowledge, in a notionary way, and have run out to *fetch in Notions from Christ*, and yet is not *himself fetcht in by the Power of Christ*, let us pity him and pray for him: And in the mean time, I pray you know, that true Faith in Christ is so far from being a hindrance from Holiness of Life and good Works, that it is the only furtherance; For *only by Faith in Christ a Man is enabled to exercise all Christian Graces aright, and to perform all Christian Duties aright*, which before he could not. As for example, Before a Man believes God's Love to him in Christ, tho he may have a kind of Love to God, as he is his Heb. 11.6.

Creator

Creator and *Preſerver*, and gives him many good things for this preſent Life; yet if God do but open his eyes to ſee what Condition his Soul is in, that is, if he do but let him ſee that *Relation* that is betwixt God and him, *according to the* tenor of the *Covenant of Works*, then he conceives of him as an angry Judge, arm'd with Juſtice againſt him, who muſt be pacified by the Works of the Law, whereunto he finds his *Nature* oppoſite and contrary; and therefore he hates both God and his Law, and doth ſecretly wiſh and deſire there were neither God nor Law. And tho God ſhould now give unto him never ſo many temporal Bleſſings, yet could he not love him: For what Malefactor could love that Judge or his Law from whom he expects the Sentence of *Condemnation*, tho he ſhould feaſt him at his Table with never ſo many Dainties? *But after that the* Tit. 3. 4, 5. *Kindneſs and Love of God*, his Saviour, *hath appeared, not by Works of Righteouſneſs that he hath done, but according to his Mercy he ſaved him*; that is, when by the eye of Faith he ſees himſelf to ſtand in *relation* to God

God according to the tenour of the *Covenant of Grace*, then he conceives of God, as a moſt merciful and loving *Father* to him *in Chriſt*, that hath freely pardoned and forgiven him all his Sins, and quite releaſed him from the Covenant of Works; and by this means, *the Love of God is ſhed abroad in his Heart thro the Holy Ghoſt, which is given to him*; and then *he loves God, becauſe God firſt loved him*: For *as* a Man ſeeth and feeleth by Faith the Love and favour of God towards him in Chriſt his Son, *ſo* doth he love again both God and his Law: And indeed it is impoſſible for any Man to love God, till by Faith he know himſelf loved of God.

Rom. 5. 5. 1 Joh. 4. 19

Dyke on Rep. p. 9.

2. Tho a Man before he believe Gods love to him in Chriſt, may have a great meaſure of *legal* Humiliation, Compunction, Sorrow and Grief, and be brought down (as it were) to the very Gate of Hell, and feel the very flaſhings of Hell Fire in his Conſcience for his Sins; yet it is not becauſe he hath thereby offended God, but rather becauſe he hath thereby offended *himſelf*; that is, becauſe

cauſe he hath thereby brought himſelf into danger of Eternal Death and Condemnation: But when once he believes the Love of God to him in Chriſt, in *pardoning his Iniquity and paſſing by his Tranſgreſſion*, then he ſorrows and grieves for his Offence againſt God by Sin; reaſoning thus with himſelf, and is it ſo indeed, hath the Lord given his own Son to Death for me, who have been ſuch a vile ſinful Wretch? And hath Chriſt born all my Sins, and was he wounded for my Tranſgreſſions? O then the working of his Bowels! The ſtirring of his Affections, the melting and relenting of his repenting Heart! *Then he remembers his own evil ways, and his doings that were not good, and loaths himſelf in his own eyes, for all his abominations*; and *looking upon Chriſt whom he hath pierced, he mourns bitterly for him, as one mourneth for his only Son.* Thus when Faith hath bathed a Mans Heart in the Blood of Chriſt, it is ſo mollified that it quickly diſſolves into Tears of Godly Sorrow; ſo that if *Chriſt do but turn and look* upon him, O then with *Peter*, he *goes out and*

Dyke of Repent. p. 21.

Ezek. 36. 31.

Zac. 12. 10

Luk. 22. 61, 62.

weeps

weeps bitterly! And this is true Gospel-mourning, and this is right Evangelical repenting.

3. Tho before a Man truly believe in Christ, he may so reform his Life and amend his ways, *that as touching the Righteousness which is of the Law*, he may with the Apostle *be blameless*, yet being under the *Covenant of Works*, all the Obedience that he yields to the Law, all his leaving of Sin and performance of Duties, all his avoiding of what the Law forbids, and all his doing of what the Law Commands, is begotten by the Law of Works, of *Hagar* the Bond-woman, by the force of self-love, and so indeed they are the Fruits and Works of a Bond-servant that is moved and constrained to do all that he doth for fear of Punishment and hope of Reward: For, saith *Luther*, The Law given on Mount *Sinai*, which the *Arabians* call *Agar*, begetteth none but Servants, and so indeed, *all* that such a Man doth is but *Hypocrisie*, for he pretends the serving of God, whereas indeed he intends the serving of himself; and how can he do otherwise?

Phil. 3. 6.

On Gal. p. 218.

wiſe? For whilſt he wants *Faith* he wants all things, He is *an empty Vine, and therefore* muſt needs *bring forth Fruit unto himſelf*, till a Man be ſerved himſelf, he will not ſerve the Lord Chriſt; nay whilſt he wants Faith, he wants the Love of Chriſt, and therefore he lives not to Chriſt but to himſelf, becauſe he loveth himſelf: And hence ſurely we may conceive it is that Dr. *Preſton* ſaith, all that a Man doth, and not out of Love is out of Hypocriſie, whereſoever Love is not, there is nothing but Hypocriſie in ſuch a Mans Heart.

Hoſ. 10. 1.

Of Love, p. 19.

But when a Man *thro the hearing of Faith receives the Spirit of Chriſt*, that Spirit, according to the meaſure of Faith, writes the lively Law of Love in his Heart, (as *Tindall* ſweetly ſaith) whereby he is inabled to work *freely* and of his own Accord without the Coaction or *Compulſion* of the Law: For that *love* wherewith Chriſt, or God in Chriſt, hath loved him, and which by Faith he apprehends, will conſtrain him to do ſo according to that of the Apoſtle, *The Love of Chriſt conſtraineth us*; that is, it will make him to do

Gal. 3. 2.

2 Cor. 5. 14.

do ſo whether he will or no, he cannot chooſe but do it. I tell you truly, anſwerably as the Love of Chriſt is ſhed abroad in the Heart of any Man, it is ſuch a ſtrong Impulſion, that it carries him on to ſerve and pleaſe the Lord in all things; according to the ſaying of an Evangelical Man; the Will and Affections of a Believer, according to the meaſure of Faith, and the Spirit received, ſweetly quickens and bends to chooſe, affect and delight in what ever is good and acceptable to God or good Men; the Spirit freely and chearfully moving and inclining him to keep the Law without fear of Hell, or hope of Heaven; for a Chriſtian Man, ſaith ſweet *Tindal*, worketh only becauſe it is the Will of his Father; for after he is overcome with Love and Kindneſs, he ſeeks to do the Will of God, which indeed is a Chriſtians Nature, and what he doth he doth freely, after the Example of Chriſt as a natural Son, ask him why he doth ſuch a thing, why ſaith he, *It is the Will of my Father*, and I do it that I may pleaſe him; for indeed

D. *Preſton* of Love, p. 29.

Towns Aſſertion of Grace, *p.* 131.

Page 138.

Pathway to Holy Scripture, *p.* 383.

Love

Love desireth no Wages, it is Wages enough to it self, it hath sweetness enough in it self, it desires no Addition, it pays its own Wages; and therefore it is the true Child-like Obedience, being begotten by Faith of *Sarah* the Free-woman, by the force of Gods Love, and so it is indeed the only true and sincere Obedience: For, saith Dr. *Preston*, to do a thing in Love, is to do it in sincerity, and indeed there is no other Definition of sincerity, *that* is the best way to know it by.

Of Love, p. 28.

Nom. But stay Sir, I pray, would you not have Believers to eschew evil and do good for fear of Hell, or hope of Heaven?

Evan. No indeed, I would not have any Believer to do either the one or the other: For so far as they do so, their Obedience is but slavish. And therefore, tho when they were first awaked and convinced of their Misery, and set Foot forward to go on in the way of Life, they with the *Prodigal* would be *hired Servants*, yet when by the Eye of Faith, they see the Mercy and Indulgence of their heavenly *Father* in Christ *running*

Luk. 15. 19. 20.

ning to meet them and embrace them, I would have them (with him) to talk no more of being hired Servants, I would have them ſo to wreſtle againſt doubting, and ſo to exerciſe their Faith, as to believe, *That they are by Chriſt delivered from the Hands of all their Enemies*, both the Law, Sin, Wrath, Death, the Devil, and Hell, *that they may ſerve the Lord without Fear, in Holineſs and Righteouſneſs all the Days of their Lives*; I would have them *ſo* to believe Gods love to them in Chriſt, as that *thereby* they may be conſtrained to Obedience. Luk. 1. 74, 75.

Nom. But Sir, you know that our Saviour ſaith, *Fear him that is able to deſtroy both Soul and Body in Hell*: And the Apoſtle ſaith, *We ſhall receive of the Lord the Reward of the Inheritance*: And is it not ſaid, *that* Moſes *had reſpect unto the recompence of Reward?* Mat. 10. 28. Col. 3. 24. Heb. 11. 26.

Evan. Surely the intent of our bleſſed Saviour in that firſt Scripture, is to teach all Believers, that when God commands one thing, and Man another, they ſhould obey God, and not Man; rather then to exhort

them to eſchew evil for fear of Hell. And as for thoſe other Scriptures by you alledged, if you mean *Reward* and the means to *obtain* that Reward, in the Scripture Senſe, then it is another matter; but I thought, you had meant in our common Senſe, and not in the Scripture Senſe.

Nom. Why Sir I pray you, what difference is there betwixt Reward and the means to obtain the Reward in our *common* Senſe, and in the *Scripture* Senſe?

Evan. Reward in our *common* Senſe, is *that* which is conceived to come from God, or to be given by God, which is a fancying of Heaven under carnal Notions, beholding it as a place where there is freedom from all Miſery, and fulneſs of all Pleaſures and Happineſs, and to be obtained by our *own* Works and Doings. But Reward in the *Scripture* Senſe, is not ſo much *that* which comes *from* God, or is given by God; as that which lies *in* God: Even the full fruition of God himſelf in Chriſt. *I am* ſaith God to *Abraham, thy ſhield and thy exceeding great Reward:* And *whom have I in Heaven*

Gen. 15. 1.

Pſ. 73. 25.

but

but thee? saith *David.* And *there is none upon Earth that I desire besides thee*; and *I shall be satisfied when I awake with thy likeness.* And the means to *obtain* this Reward is not by *doing*, but by *believing*; *to him that worketh not, but believeth*, Rom. 4. 5. *even by drawing near with a true Heart in the full assurance of Faith:* And so indeed it is given *freely.* And therefore you are not to conceive of that Reward which the Scripture speaks of, as if it were the *Wages of a Servant*, but as it is the *Inheritance of Sons.* And when the Scripture seemeth to induce Believers to Obedience, by promising this Reward; you are to conceive that the Lord speaketh to Believers, as a Father doth to his young Son, Do this or that, and then I will love thee; whereas we know that the Father loveth the Son *first*, and so doth God; and therefore this is the Voice of Believers, *We love him because he first loved us.* The Lord doth pay them, or at least giveth them a sure earnest of their Wages before he bids them work; and therefore the Contest of a Believer, (according to the measure of his Faith) is not what

Ps. 17. 15: Heb. 10. 22. *Tindal* Par. wick. Man, p. 89. 1 Joh. 4. 19

will God give me, but what ſhall I
Pſal. 116. 12. give God? *What ſhall I render unto the Lord, for all his Goodneſs?*
Pſ. 26.3. *For thy Loving-kindneſs is before mine Eyes, and therefore I have walked in thy truth.*

Nom. Then, Sir, it ſeems that Holineſs of Life and good Works, are not the *cauſe* of eternal Happineſs, but only the *way* thither.

Joh. 14.6. *Evan.* Do you not remember that our Lord Jeſus himſelf ſaith, *I am the Way, the Truth, and the Life?* And doth not the Apoſtle ſay to the believing *Coloſſians*, *As ye have received Jeſus Chriſt the Lord, ſo walk in him:*
Col. 2.6. *Elton* on the Text. that is, As you have received him *by Faith*, ſo go on *in your Faith*, and by *his* Power walk in his Commandments. So that good Works (as I conceive) may rather be called a Believer's *walking* in the Way to eternal Happineſs, than the *way it ſelf*: But however, this we may aſſuredly conclude, that the Sum and Subſtance both of the *Way*, and *Walking* in the Way, conſiſt in the *receiving of Jeſus Chriſt by Faith*, and in *yielding Obedience to* his *Law*, according to the meaſure of that Receiving.

Neo. Sir, I am perſwaded that thro

my

my Neighbour *Nomista*'s asking you these Questions, you have been interrupted in your Discourse, in shewing how *Faith doth enable a Man to exercise his Christian Graces, and perform his Christian Duties aright:* And therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any Man's Faith, is his true *Peace of Conscience*; *For*, saith the Apostle, *being justified by Faith, we have* Peace *with God:* yea, saith the Prophet *Isaiah*, *Thou wilt keep him in perfect* Peace, *whose Mind is stayed on thee, because he trusteth in thee.* Here there is a sure and true grounded Peace; *therefore it is of Faith*, saith the Apostle, *that it might be by Grace, to the end the Promise might be sure to all the Seed:* And answerable to a Man's believing, *that he is justified freely by God's Grace through the Redemption that is in Jesus Christ*, is his true *Humility of Spirit*; so that altho he be endued with excellent Gifts and Graces, and tho he perform never so many Duties, he denies himself in all, he doth not make them as Ladders for him to

Rom. 5. 1.

Isa. 26. 3.

Rom. 4. 16.

Rom. 3. 24.

aſcend up into Heaven by; But deſires *to be found in Chriſt, not having his own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt:* He doth not think himſelf to be one ſtep nearer to Heaven for all his Works and Performances; and if he hear any Man praiſe him for his Gifts and Graces, he will not conceit that he hath obtain'd the ſame by his own Induſtry and Pains-taking, as ſome Men have proudly thought; neither will he ſpeak it out as ſome have done, ſaying, Theſe Gifts and Graces have coſt me ſomething; I have taken much pains to obtain them, but he ſaith, *By the Grace of God I am what I am,* and *not I, but the Grace of God that was with me.* And if he behold an ignorant Man, or a wicked Liver, he will not call him carnal Wretch, or profane Fellow; nor ſay, *ſtand by thy ſelf, come not near to me, for I am holier than thou,* (as ſome have ſaid;) but he pitieth ſuch a Man, and prays for him, and in his Heart he ſaith concerning himſelf, *Who maketh thee to differ, and what haſt thou that thou haſt not received?*

Phil. 3. 9.

1 Cor. 15. 10.

Iſa. 65. 5.

1 Cor. 4. 7.

And thus I might go on and ſhew you

you how, according to any Man's Faith, is his *true Joy in God*, and his true *Thankfulneſs* to God, and his *Patience* in all Troubles and Afflictions, and his *Contentedneſs* in any Condition, and his Willingneſs to *ſuffer*, and his Chearfulneſs in ſuffering, and his Contentedneſs to *part with any earthly thing*; yea, according to any Man's Faith is his Ability to *pray* aright, to *hear*, or *read* the Word of God aright, to receive the *Sacrament* with profit and comfort, and to do *any Duty* either to God or Man after a right manner, and to a right end; yea, according to the meaſure of any Man's Faith is his *Love* to Chriſt, and ſo to Man for Chriſt's ſake, and ſo conſequently his Readineſs and Willingneſs to *forgive* an Injury, yea, to forgive an Enemy, and to do good to them that hate him; and the more Faith any Man hath, the leſs Love he hath to the World, or the things that are in the World: To conclude, the greater any Man's Faith is, the *fitter* he is to die, and the more *willing* he is to die.

Rom. 11. 14.

Heb. 4. 2.

Neo. Well, Sir, now I perceive that Faith is a moſt excellent Grace,

and happy is that Man that hath a great measure of it,

Evan. The truth is, Faith is the chief Grace that Men are to be exhorted to get and exercise; and therefore when the People asked our Lord Christ what they should do *to work the Work of* GOD; he answered and said, *this is the Work of God*, That ye *believe* on him whom he hath sent: speaking as if there were no other Duty at all required but only believing; for indeed, to say as the thing is, Believing includeth all other Duties in it, and they spring all from it; and therefore, saith one, *Preach Faith, and you preach all:* Whilst I bid Man believe, saith Learned *Rollock*, I bid him do all good things; For, saith Dr. *Preston*, Truth of Belief will bring forth Truth of Holiness: If a Man believe, Works of Sanctification will follow; for Faith draws after it inherent Righteousness and Sanctification. Wherefore (saith he) if a Man will go about this great Work, to change his Life, to get Victory over any Sin, that it may not have dominion over him, to have his Conscience purged from dead Works, and to be made

Joh. 6.29.

Rollock on *John.*

D. *Preston*, p. 330, 340 344, 346.

made Partaker of the Divine Nature, *let him not go about it as a moral Man*; that is, let him not consider what Commandments there are, what the Rectitude is which the Law requires, and how to bring his Heart to it; but *let him go about it as a Christian*; that is, *let him believe the Promise of Pardon in the Blood of Christ, and the very believing the Promise, will be able to cleanse his Heart from dead Works.*

Neo. But I pray, Sir, whence hath Faith its power and virtue to do all this?

Evan. Even from our Lord *Jesus Christ*; for *Faith doth ingraft a Man*, who is by nature a wild Olive-branch, *into Christ*, as into the good *Olive*, and fetcheth Sap from the Root Christ, and thereby makes the Tree bring forth fruit in its kind; yea, Faith fetcheth a *supernatural* Efficacy from the Death and Life of Christ, by whom the Heart of a Believer is changed, and new Principles of Action are infused into him; so that what treasure of all Graces Christ hath stored up in him, Faith dreineth and draweth them out to the use of a Believer; being as a Conduit-cock that

Rom. 11. 17, 24.

Ward's Life of Faith, p. 6, 7, 8, 74, 75.

watereth all the Herbs in the Garden; yea, Faith doth apply the Blood of Christ to a Believer's Heart, and the Blood of Christ hath in it not only a power to wash from the *Guilt* of Sin, but to cleanse and purge likewise from the *Power* and Stain of Sin; and therefore saith Godly *Hooker*, If you would have Grace you must first of all get Faith, and that will bring all the rest; let Faith go to Christ, and there is Meekness, Patience, Humility, and Wisdom, and Faith will fetch all them to the Soul; therefore saith he, *You must not look for Sanctification till you come to Christ in Vocation.*

Poor.dou. Ch.p. 159

Page 154.

Nom. Truly, Sir, I now plainly see that I have been deceived, and have gone a wrong way to work; for I verily thought that Holiness of Life must go *before* Faith, and so be the *ground* of it, and produce and bring it forth; whereas I now plainly see that *Faith* must go before, and so produce and bring forth Holiness of Life.

Evan. I remember a Man who was much enlightned in the knowledge of the Gospel, who saith, There be many that think that as a Man chooseth to serve

ſerve a Prince, ſo Men *chooſe* to ſerve God; ſo likewiſe they think, that as thoſe who do beſt Service, do obtain moſt favour of their Lord; and as thoſe that have loſt it, the more they humble themſelves, the ſooner they recover it; even ſo they think the caſe ſtands betwixt God and them: Whereas, ſaith he, it is not ſo, but clean contrary; for he himſelf ſaith, *Ye have not choſen me, but I have choſen you*; and he giveth us his Grace not becauſe we repent and humble our ſelves and do good Works; but we repent, humble our ſelves, do good Works, and become holy, becauſe he giveth us his Grace. The good Thief on the Croſs was not illuminated becauſe he did confeſs Chriſt, but he did confeſs Chriſt becauſe he was illuminated: For, ſaith *Luther*, the *Tree* muſt firſt be, and then the *Fruit*; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith firſt maketh the Perſon, which afterwards bringeth forth Works; therefore to do the Law without Faith, is to make the Apples of Wood and Earth without the Tree, which is not to make Apples, but meer Fancies.

Ber. Ochine in his Ser. of Predeſt.

Joh. 15. 16.

On Gal. p. 124.

Where-

Wherefore, Neighbour *Nomista*, let me intreat you, that whereas before, you have reformed your Life that you might believe, now *believe that you may reform your Life*; and do not any longer work to get an Interest in Christ, but *believe* in Christ, and you shall have an Interest in him, that so you may work; and then you will not make the change of your Life the ground of your Faith, as you have done; and as Mr. *Culverwell* saith, many do; who being asked what caused them to believe, they answer, because they have truly repented, and changed their course of Life.

In his Treatise of Faith.

Ant. Sir, what think you of a Preacher, that in my hearing said, he durst not exhort nor perswade Sinners to believe before he saw their Lives reformed, for fear they should take more liberty to Sin?

Evan. Why, what should I say, but that I think that Preacher was ignorant of the Mystery of Faith; for it is of the nature of sovereign Waters, so to wash off the Corruption of the Ulcer, as to cool the Heat, and stay the spreading of the Infection, and so by degrees heal the same:

Ward's life of Faith, P. 59.

Neither

Neither did he know that it is the nature of Cordials, so to comfort the Heart and ease it, that they also expel the noxious Humours, and strengthen Nature against them.

Ant. And I am acquainted with a Professor (tho a very weak one) that saith, If he should believe before his Life be reformed, then he might believe and yet walk on in his Sins? I pray, Sir, what would you say to such a Man?

Evan. Why, I would say with Dr. *Preston*, Let him, if he can believe truly, and do this, but it is impossible; let him believe, and the other will follow, truth of Belief will bring forth truth of Holiness; for who, if he ponder it well, can fear a fleshly Licentiousness, where the believing Soul is united and married to Christ; the Law (as it is the Covenant of Works) and Christ are set in opposition, as two Husbands to one Wife successively: Whilst the Law was alive in the Conscience, all the Fruits were deadly, *Rom.* 7. 5. but Christ taking the same Spouse to himself, the Law being dead, by his quickning Spirit, doth make her fruitful to God, and

New Cov. p. 361.

Townes assertion of Grace, p. 141, 142.

and so raiseth up Seed to the former Husband; for *materially* these are the Works of the Law, tho produced by the Spirit of Christ in the Gospel.

Ant. And yet, Sir, I am verily perswaded that there be many both Preachers and Professors in this City of the very same opinion that these two are of.

Evan. The truth is, many Preachers stand upon the Praise of some moral Vertue, and do inveigh against some Vice of the times, more than upon pressing Men to believe: But, saith a Learned Writer, it will be our Condemnation if we love Darkness rather than Light, and desire still to be groping in the twylight of Morality, the Precepts of moral Men, rather than to walk in the true light of Divinity, which is the Doctrine of Jesus Christ. And I pity the preposterous Care and unhappy travel of many well affected, who study the practise of *this* and *that* Vertue, neglecting *this cardinal and radical Vertue*; as if a Man should water all the Tree and not the Root, fain would they shine in Patience, Meekness, and Zeal, and yet are not careful to stablish

Ward's life of Faith, p. 19.

Williams 7 Golden Condleft. p. 394.

Ward's life of Faith, p. 6, 7.

bliſh and root themſelves in *Faith*, which ſhould maintain all the reſt, and therefore all their labour hath been in vain, and to no purpoſe.

Nom. Indeed, Sir, this which you have now ſaid, I have found true by my own experience; for I have laboured and endeavoured to get victory over ſome Corruptions, as to overcome my Dulneſs, and to perform Duties with Chearfulneſs, and all in vain.

Evan. And no marvel, for to pray, to meditate, to keep a Sabbath chearfully, to have your Converſation in Heaven, is as poſſible for you your ſelf to do, as for Iron to ſwim, or for Stones to aſcend upwards; but yet nothing is impoſſible to Faith, it can naturalize theſe things unto you, it can make a Mole of the Earth a Soul of Heaven: Wherefore, tho you have tried all moral Concluſions of purpoſing, promiſing, reſolving, vowing, faſting, watching, and ſelf-revenge; yet get you to Chriſt, and with the finger of Faith touch but the Hem of his Garment, and you ſhall feel Vertue come from him for the curing all your Diſeaſes: Wherefore I beſeech you,

Ward's life of Faith, *p.* 68,69,70.

you, come out of your self unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your Neighbour *Neophytus* hath done, and then shall you find the like loathing of Sin, and love to the Law of Christ as he now doth; yea, then shall you find your Corruptions dying and decaying daily more and more, as I am confident he shall.

Neo. Ay but, Sir, shall I not have power quite to overcome all my Corruptions, and to yield perfect obedience to the Law of Christ, as (the Lord knows) I much desire?

Evan. If you could believe *perfectly*, then should it be even according to your desire; according to that of *Luther*, If we could *perfectly* apprehend Christ, then should we be free from Sin: But (alas) whilst we are here, *we know but in part*, and so believe but in part, and so receive Christ but in part, and so consequently are holy but in part, witness *James* the *Just*, including himself when he saith, *In many things we sin all*; and *John* the Faithful, and loving Disciple when he saith, *If we say we have no sin, we deceive our selves, and the*

on Gal. p. 173. 1 Cor. 13. 9. Jam. 3. 2. 1 Joh. 1. 8.

the Truth is not in us: Yea, and witneſs *Luther*, when he ſaith, a Chriſtian hath a Body, in whoſe Members, as *Paul* ſaith, *Sin dwelleth and warreth*; and albeit he fall not into outward and groſs Sins, as Murther, Adultery, Theft, and ſuch like, yet is he not free from Impatience and murmuring againſt God; yea, ſaith he, I feel in my ſelf Covetouſneſs, Luſt, Anger, Pride, and Arrogancy, alſo the Fear of Death, Heavineſs, Hatred, Murmuring, Impatience. So that you muſt not look to be quite without Sin whilſt you remain in this life; yet this I dare promiſe you, that as you grow *from Faith to Faith*, ſo ſhall you grow *from ſtrength to ſtrength* in all other Graces: Wherefore ſaith godly *Hooker*, ſtrengthen this Grace of Faith, and you ſtrengthen all; nouriſh this, and nouriſh all. So that if you can attain to a great meaſure of Faith, you ſhall be ſure to attain to a great meaſure of Holineſs; according to the ſaying of Dr. *Preſton*, He that hath the ſtrongeſt Faith, he that believeth in the greateſt degree the Promiſe of Pardon and Remiſſion of Sins; I dare boldly ſay, he hath the holieſt Heart, and

Rom. 7. 23. On Gal. p. 144.

Ward's life of Faith, p. 149.

Soul's effectual calling, p. 610.

New Cov. p. 144.

and the holieſt Life; *And therefore I*
Phil. 1.27. *beſeech you labour to grow ſtrong in the Faith of the Goſpel.*

Neo. O Sir, I deſire it with all my heart, and therefore I pray you tell me what you would have me do that I may grow more ſtrong.

Euan. Surely the beſt Advice and Counſel I can give you, is to *exerciſe that Faith* which you have, and wraſtle againſt Doubtings, and be earneſt with God in *Prayer* for the *Increaſe* of
Choſ. Ser. p. 72. it: Foraſmuch, ſaith *Luther*, as this Gift is in the hands of God only, who beſtoweth it when, and on whom he pleaſeth, thou muſt reſort unto him by Prayer, and ſay with the Apoſtles,
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Poor doubting Chriſtian, p. 148.

Ant.

Ant. But by your favour, Sir, if Faith be the Gift of God, and he give it when and to whom he pleaſeth, then I conceive that a Man's uſing ſuch means will not procure any greater meaſure of it than God is pleaſed to give.

Evan. I confeſs it is not the *means* that will either beget or increaſe Faith, but it is the *Spirit* of God in the uſe of means that doth it; ſo that as the means will not do it without the Spirit, neither will the Spirit do it without the means, where the means may be had; wherefore pray do not you hinder him from uſing the means.

Neo. Sir, for mine own part, let him ſay what he will, I am reſolved by the aſſiſtance of God to be careful and diligent in the uſe of theſe means which you have now preſcribed, that ſo by the increaſing of my Faith I may be the better enabled to ſubmit to the Will of the Lord, and ſo walk as that I may pleaſe him: But foraſmuch as heretofore he hath endeavoured to perſwade me to believe divers points which then I could not ſee to be true, and therefore could not aſſent

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Rom. 7. 23. On Gal. p. 144.

Ward's life of Faith, p. 149.

Soul's effectual calling, p. 610.

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assent unto them; methinks I do now begin to see some shew of truth in them: Therefore, Sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your Judgment and Direction therein.

Evan. Do so, I pray you.

Neo. 1. He hath endeavoured to perswade me, That a Believer is not under the Law, but is altogether delivered from it.

2. That a Believer doth not commit Sin.

3. That the Lord can see no Sin in a Believer.

4. That the Lord is not angry with a Believer for his Sins.

5. That the Lord doth not chastise a Believer for his Sins.

6. That a Believer hath no cause neither to confess his Sins, or to crave Pardon at the hands of God for them; neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Evan. These Points which you have now mentioned, have occasioned many needless and fruitless Disputes, and that because Men have either

ther not underſtood what they have ſaid, or elſe not declared whereof they have affirmed: For in *one* ſenſe they may all of them be truly affirmed, and in *another* ſenſe they may all of them be truly denied: Wherefore if we would clearly underſtand the truth, we muſt diſtinguiſh of the Law, as it is the Law of *Works*, and as it is the Law of *Chriſt*. Now as it is the Law of *Works*, it may be truly ſaid, 1. That a Believer is *not under* the Law, but is delivered from it, according to that of the Apoſtle, *Rom.* 6.14. *Ye are not under the Law, but under Grace*; and *Rom.*7.6. *But now we are delivered from the Law.* And if a Believer be not *under* the Law, but is delivered from it as it is the Law of Works: Then, 2. tho he ſin, yet doth he *not tranſgreſs the Law of Works*; for *where no Law is, there is no Tranſgreſſion, Rom.*4.15. And therefore ſaith the Apoſtle *John, Whoſoever abideth in him ſinneth not*, 1 *Joh.*3.6. that is, (as I conceive) whoſoever abideth in Chriſt by Faith, ſinneth not againſt the Law of Works. And if a Believer ſin not againſt the Law of Works, then, 3. God can *ſee no Sin* in a Believer

Transgression of *that* Law; and therefore it is said, *Num.* 23. 21. *He hath not beheld Iniquity in* Jacob, *neither hath he seen Perverseness in* Israel. And again it is said, *Jer.* 50. 20. *At that time the Iniquity of* Israel *shall be sought for, and there shall be none, and the Sins of* Judah, *and they shall not be found.* And in *Cant.* 4. 7. Christ saith concerning his Spouse, *Thou art all fair my love, and there is no spot in thee.* And if God can see no Sin in a Believer, 4. then assuredly he is neither *angry*; nor, 5. doth *chastise* a Believer for his Sin, as a Transgression of that Law: And hence it is that the Lord saith concerning his own People that were Believers, *Isa.* 27. 4. *Anger is not in me.* And again, *Isa.* 54. 9. the Lord speaking comfortably to his Spouse, the Church, saith, *As I have sworn that the Waters of* Noah *shall no more go over the Earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee.* Now if the Lord be not angry with a Believer, neither doth chastise him for his Sins, as they are any Transgression of the Law of Works; then, 6. A Believer hath neither need to

confess

confeſs his Sins unto God, nor to *crave Pardon* for them, nor yet to *faſt*, nor *mourn*, nor *humble* himſelf for them, *as conceiving them to be any Tranſgreſſion of the Law, as it is the Law of Works.*

Thus you ſee, that if you conſider the Law in *this ſenſe*, then all theſe Points follow, according as you ſay our Friend *Antinomiſta* hath endeavoured to perſwade you: But if you do conſider the Law as it is the Law of Chriſt, then they do not ſo, but quite contrary. For, 1. as the Law is the Law of Chriſt, it may be truly ſaid that a Believer *is under* the Law, and not delivered from it, according to that of the Apoſtle, 1 *Cor.* 9. 21. *Being not without Law to God, but under the Law to Chriſt*; and according to that of the ſame Apoſtle, *Rom.* 3.31. *Do we then make void the Law through Faith, God forbid, yea* by Faith *we eſtabliſh the Law.* And if a Believer be under the Law, and not delivered from it, as it is the Law of Chriſt; then, 2. if he ſin, he doth thereby *tranſgreſs* the Law of Chriſt: And hence I do conceive it is, that the Apoſtle *John* ſaith both concerning himſelf

himself and other Believers, 1 *Joh.* 1. 8. *If we say we have no Sin we deceive our selves, and the truth is not in us*: and so saith the Apostle *James*, ch. 3. 2. *in many things we offend all.* And if a Believer transgress the Law of Christ, then, 3. doubtless God *seeth* it; for it is said, *Prov.* 5. 21. that *the ways of Man are before the eyes of the Lord, and he pondereth all his goings*: And in *Heb.* 4. 13. it is said, *All things are naked and open unto the eyes of him with whom we have to do.* And if the Lord do see the Sins that a Believer doth commit against the Law as it is the Law of Christ, then, 4. doubtless he is *angry* with them; for it is said, *Psal.* 106. 39, 40. *That* because *the People went a whoring after their own Inventions*, therefore *was the Wrath of the Lord kindled against his People, insomuch that he abhorred his own Inheritance.* And in *Deut.* 1. 37. *Moses* saith concerning himself, *the Lord was angry with him.* And if the Lord be angry with a Believer for his transgressing the Law of Christ, 5. then assuredly (*if need be*) he will *chastise* him for it; for God saith concerning the Seed and Children of

Jesus

Jesus Christ, *If they forsake my Law, and walk not in my Judgments, then will I visit their Transgressions with the rod, and their Iniquities with stripes.* And in 1 *Cor.* 11. 30. it is said concerning Believers, *for this cause*, (namely their unworthy receiving of the Sacrament) *many are weak and sickly among you, and many sleep.* And if the Lord be angry with Believers, and do chastise them for their Sins as they are a Transgression of the Law of Christ, then, 6. a Believer hath cause to *confess* his Sins unto the Lord, and to *crave Pardon* for them, yea, and to *fast*, and *mourn*, and *humble* himself for them, as conceiving them to be a Transgression of the Law of Christ.

Ball on the Cov. p. 41. Ps. 89. 30, 32.

And now, my loving Neighbour *Neophytus*, I pray consider seriously of these things, and learn to distinguish aright betwixt the Law as it is the Law of *Works*, and as it is the Law of *Christ*; and that in practice, I mean in Heart and Conscience.

Neo. Sir, it is the unfeigned desire of my Heart so to do, and therefore pray give me some directions therein.

Evan. Surely, the best Direction that I can give you is, to labour truly

to *know*, and firmly to *believe*, that you
Rom. 6.14 are not *now under the Law*, as it is the Law or Covenant of Works; and
1 Cor. 9.21 that you are now *under the Law to Christ*: And that therefore you must neither *hope* for what the Law of Works *promiseth*, in case of your most exact Obedience; nor *fear* what it *threatneth*, in case of your imperfect and defective Obedience: And yet you may both hope for what the *Law of Christ* promiseth, in case of your Obedience, and are to fear what it threatneth, in case of your Disobedience.

Neo. But, Sir, what be these *Promises* and *Threatnings*? And first, pray tell me *what the Law of Works promiseth.*

Evan. The Law of Works, or, which is all one, (as I have told you) the Covenant of Works promiseth *Justification* and *Eternal Life* to all that yield perfect Obedience thereunto; and this you are not to hope for *because* of your Obedience. And indeed, to say as the thing is, you *being dead to the Law of Works*, can yield
Rom. 7. 1,-6. no Obedience at all unto it; for how can a dead Wife yield any Obedience

to

her Husband? And if you can yield no Obedience at all unto it, what hope can you have of any reward for your Obedience? Nay let me tell you more, Jesus Christ the Son of God hath *purchased* both Justification and Eternal Life, by his perfect Obedience to the Law of Works, and hath *freely given* them to you, as it is written, *Acts* 13.39. *By him all that believe are justified from all things from which they could not be justified by the Law of* Moses: And, *verily, verily*, saith our Saviour, *he that believeth in me hath everlasting life*, Joh. 6.47.

Neo. And pray, Sir, *what doth the Law of Works threaten*, in case of a Man's Disobedience unto it?

Evan. The Penalty which the Law of Works in that case threatneth, is *Condemnation, and Death eternal.* And this you have no cause at all to fear, in case of your most defective Obedience; for no Man hath any cause to fear the Penalty of that Law which he lives not under: Surely a Man that liveth under the Laws of *England* hath no cause to fear the Penalties of the Laws of *Spain*, or of *France*; even so you that now live

under the Law of *Christ*, have no cause to fear the Penalty of the Law of *Works*: Nay, the Law of Works is dead to you, and therefore you have no more cause to fear the threats thereof, than a living Wife hath to fear the threats of her dead Husband, nay than a *dead* Wife hath to fear the threats of a dead Husband. Nay, let me say yet more, Jesus Christ by his Condemnation and Death upon the Cross hath delivered you, and set you free from Condemnation and eternal Death, as it is written, *Rom.* 8. 1. *There is therefore now no Condemnation to them that are in Christ Jesus*: And saith Christ himself, *John* 11. 26. *Whosoever liveth and believeth in me shall never die.*

And thus you see your Freedom and Liberty from the Law as it is the Law of Works: And that you may be the better enabled to *stand fast in* Gal. 5. 1. *this liberty wherewith Christ hath made you free*; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you as a Man under *that* Law. So that if the Lord shall be pleased hereafter to bestow upon you a great measure of Faith, whereby you shall be

be enabled to yield a more exact and perfect Obedience to the Mind and Will of God; *then* beware of conceiving that the Lord looks upon it as Obedience to the Law of *Works*, or will in any measure reward you for it according to the Promises of *that* Law. And if in case at any time hereafter you be by reason of the weakness of your Faith, and strength of Temptation drawn aside and prevailed with to swerve from the Mind and Will of the Lord, then beware of conceiving that the Lord sees it as any Transgression of the Law of Works: For, if you cannot transgress that Law, then it is impossible the Lord should see that which is not. And if the Lord can see no Sin in you as a Transgression of the Law of Works, then it is impossible that he should either be angry with you, or correct you for any Sin, as it is a Transgression of *that Law*: No, to speak with holy reverence, as I said before, the Lord cannot by virtue of the Covenant of Works, either require any Obedience of you, or give you an angry Look or an angry Word, much less threaten and afflict you for any

Disobedience to *that Covenant*. And therefore, whensoever your Conscience shall tell you, that you have broken any of the Ten Commandments, do not conceive that the Lord looks upon you as an *angry Judge*, armed with Justice against you, much less do you fear that he will execute his Justice upon you, according to the Penalty of *that Covenant*, in unjustifying of you, or depriving you of your heavenly Inheritance, and giving you your Portion in Hell-fire; no, assure your self that your God in Christ will never un-son you, nor unspouse you: No, nor yet *as touching your Justification, and eternal Salvation*, will he love you ever a whit the less: For this is a certain truth, that
Ez. 36.32. as *no Good*, either *in* you or *done by you*, did move him to *justify* you, and give you eternal Life; so *no Evil in* you, or done by you, can move him to
Ps. 89.33. *take it away* from you, being once given. And therefore believe it Man whilst you live, that as the Lord first *loved you freely*, so will he hereafter *heal your Backslidings*, — *and* still *love you freely*, *Hos.* 14. yea, *he will love you unto the end*, *Joh.* 13.1. And tho the Lord

Lord do expreſs the fruits of his Father's Anger towards you, in *chaſtiſing and afflicting* of you; yet do not you imagine that your Afflictions are *penal*, proceeding from Hatred and vindictive Juſtice, and ſo are Payments and Satisfactions for Sin, and the beginnings of eternal Torments in Hell: For you, being (as you have heard) freed from the Law of Works, and ſo conſequently from ſinning againſt it, muſt needs likewiſe be freed from all Wrath, Anger, Miſeries, Calamities, Afflictions, yea, and from Death it ſelf, as fruits and effects of any Tranſgreſſion againſt *that Covenant*.

And therefore you are never to confeſs your Sins unto the Lord, *as tho you conceived them to have been committed againſt the Law of Works*, and ſo making you liable to God's *everlaſting* Wrath, and Hell-fire; neither muſt you crave Pardon and Forgiveneſs for them, that thereupon you may eſcape *that Penalty*; neither do you either faſt, or weep, or mourn, or humble your ſelf, out of any conceit that you ſhall thereby ſatisfy the Juſtice of God, and appeaſe his Wrath, either in

whole or in part, and so escape his everlasting Vengeance: For if you be not *under* the Law of Works, and if the Lord see no sin in you as a Transgression of *that Law*, and be neither *angry* with you, nor doth *afflict* you for any Sin as it is a Transgression of *that* Law; then consequently you have no need either to *confess* your Sins, or crave *Pardon* for them; or *fast*, or weep, or mourn, or humble your self for your Sins, *as conceiving them to be any Transgressions of the Law of Works.*

Neo. Well, Sir, you have fully satisfied me in this point; and therefore pray proceed to shew *what is that* Reward *which the Law of Christ promiseth*, which you said I might hope for, in case of my Obedience thereunto.

Evan. The Reward which (I conceive) the Law of Christ promiseth to Believers, and which they may hope for, answerably to their Obedience to it, is *a comfortable Injoyment of sweet Communion with God in Christ, even in the time of this life; and a freedom from Afflictions both spiritual and corporal, so far as they are fruits*

and

and effects of Sin, as it is a Transgreſſion of the Law of Works. For you know, that ſo long as a Child doth yield Obedience to his Father's Commands, and doth nothing that is diſpleaſing to him, if he love his Child, he will carry himſelf lovingly and kindly towards him, and ſuffer him to be familiar with him, and will not whip nor ſcourge him for his Diſobedience; even ſo, if you unfeignedly deſire and endeavour to be obedient unto the Mind and Will of your loving Father in Chriſt, in doing that which he commands, and in avoiding that which he forbids, both in your general and particular Calling, and that *to the end that you may pleaſe him*: Then anſwerably as you do ſo, your Father will ſmile upon you when you ſhall draw near to him in Prayer, or any other of his own Ordinances, and manifeſt his ſweet Preſence, and loving Favour towards you, and exempt you from all outward Calamities, except in caſe of trial of your Faith and Patience, or the like; as it is written, 2 *Chron.* 15. 2. *The Lord is with you, whilſt ye are with him, and if ye ſeek him he will be found of you.* And

Jam. 4. 8. ſo the Apoſtle *James* ſaith, *Draw nigh to God, and he will draw nigh to you.* *And* O, ſaith the Lord, *that my* Pſal 81. *People had hearkned unto me, and* Iſrael 13, 16. *had walked in my ways; I ſhould have fed them with the fineſt of the Wheat, and with Honey out of the Rock ſhould I have ſatisfied them.* And this may ſuffice to have ſhewed you what you may *hope for* anſwerably to your Obedience to the Law of Chriſt.

Neo. Then, Sir, I pray proceed to ſhew *what is the* Penalty *which the Law of Chriſt threatneth*, and which I am to fear, if I tranſgreſs that Law.

Evan. The *Penalty* which the Law of Chriſt threatneth to you, if you tranſgreſs the Law of Chriſt, and which you are to fear, is the *want of near and ſweet Communion with God in Chriſt, even in the time of this life, and a liableneſs to all temporal Afflictions, as fruits and effects of tranſgreſſing that Law.* Wherefore whenſoever you ſhall hereafter tranſgreſs any of the *Ten Commandments*, you are to know that you have thereby tranſgreſſed the *Law of Chriſt*, and that the Lord ſees it, and is angry with it, with a 1 Pet. 1. 6. *fatherly* Anger, and (*if need be*) will chaſtiſe

chastise you, either with temporal or spiritual Afflictions, or both: And this your heavenly Father will do, *in love to you*; either to *bring your Sins to remembrance*, as he did the Sins of *Joseph*'s Brethren, and as the Widow of *Zarephath* confesseth concerning her self; or else to *purge and take away your Sins*, according to that which the Lord saith, *Isa.* 27.9. *By this therefore shall the Iniquity of* Jacob *be purged, and this is all the fruit, to take away his Sin.* For indeed, saith Mr. *Culverwell*, Afflictions thro God's Blessing are made special means to purge out that sinful Corruption, which is still in the nature of Believers, and therefore are they in Scripture most aptly compared to Medicines; for so they are indeed to all God's Children, most sovereign Medicines to cure all their spiritual Diseases: And indeed we have all of us great need thereof; for as *Luther* truly saith, we are not yet perfectly righteous, for whilst we remain in this life, Sin dwelleth still in the flesh, and this Remnant of Sin God purgeth: Wherefore, saith the same *Luther* in another place, when God hath remitted Sins, and received

Gen. 42. 21.

1 Kings 17. 18.

Of Faith, P. 30, 31.

On Gal. P. 66.

a Man into the bosom of Grace, then doth he lay on him all kind of Afflictions, and doth scour and renew him from day to day. And to the same purpose *Tindal* truly saith, If we look on the Flesh, and into the Law, there is no Man so perfect that is not found a Sinner, nor any Man so pure that hath not need to be purged. And thus doth the Lord chastise Believers, to heal their Natures, by purging out that Corruption that remains therein.

And therefore whensoever you shall hereafter feel the Lord's chastising hand upon you, let it move you to take the Prophet *Jeremiah*'s Coun-
Lam. 3.40 sel, that is, *To search and try your ways, and turn unto the Lord*; and confess your Sins unto him, saying with the
Luk. 15. 21. Prodigal, *Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy Son*: And beg Pardon and Forgiveness at his hands, as you are taught in the fifth Petition of the Lord's Prayer, *Matth.* 6.12. Yet do not you crave Pardon and Forgiveness at the hands of the Lord, as a Malefactor doth at the hands of a *Judge*, that feareth *Condemnation*

demnation and Death, as tho you had ſinned againſt the Law of *Works*, and therefore feared Hell and Damnation: But do you beg Pardon and Forgiveneſs, as a *Child* doth at the hands of his *loving Father*, as feeling the fruits of his Fatherly Anger, in his chaſtiſing hand upon you, and as fearing the Continuance and Augmentation of the ſame, if your Sin be not both pardoned and ſubdued: And therefore do you alſo beſeech your loving Father to *ſubdue* your Iniquities, according to his Promiſe, *Micah* 7.19. And if you find not that the Lord hath heard your Prayers, by your feeling your Iniquities ſubdued; then join with your Prayers, *Faſting* and *Weeping* if you can, that ſo you may be the more ſeriouſly humbled before the Lord, and more fervent in Prayer. And this, I hope, may be ſufficient to have ſhewed you what is the Penalty which the Law of Chriſt threatneth.

Neo. O but, Sir, I ſhould think my ſelf a happy Man if I could be ſo obedient to the Law of Chriſt, that he might have no need to inflict this Penalty upon me.

Evan.

Evan. You ſay very well, but yet whilſt you carry this Body of Sin about you, do the beſt you can, there will be need that the Lord ſhould now and then give you ſome Fatherly Corrections; but yet this let me tell you, the *more* perfect your Obedience is, the *fewer* Laſhes you ſhall have: *For the Lord doth not afflict willingly, nor grieve the Children of Men,* *Lam.*3.33. And therefore according to my former Exhortation, and your
2Theſ.1.3 Reſolution, be careful to *exerciſe* your
Philem.6. Faith, and uſe all means to *increaſe* it, that ſo it may *grow* and become *ef-*
Gal.5.6. *fectual, working by Love.* For *according to* the meaſure *of your Faith, will be your* true *love* to Chriſt, and to his Commandments; and *according to your Love* to them, will be *your Delight* in them, and your Aptneſs and *Readineſs to do them.* And hence it is that Chriſt himſelf ſaith, *Joh.*14.15. *If ye love me keep my Commandments:* And *this is the Love of* God, ſaith that loving Diſciple, *that we keep his*
1 Joh.5.3. *Commandments, and his Commandments are not grievous:* Nay, the truth is, if you have this love in your Heart, it will be grievous unto you that

that you *cannot keep them as you would:* O if this Love do abound in your Heart, it will cause you to say with godly *Joseph*, in case you be tempted as he was, *How can I do this great Wickedness, and so sin against God?* Gen. 39 9. How can I do that which I know will displease *so gracious a Father*, and so *merciful a Saviour?* No, I will not do it; no, I cannot do it; no, you will rather say with the *Psalmist*, *I delight to do thy Will, O my God, yea thy Law is within my Heart.* Psal. 40. 8.

Nay let me tell you more, If this Love of God in Christ be truly, and in any good measure rooted in your Heart, then tho the chastising hand of the Lord be *not* upon you, nay, tho the Lord do *no way* express any Anger towards you; yet if you do but consider the Lord's Ways towards you, and your Ways towards him, you will mourn with a Gospel Mourning, reasoning with your self after this manner; Was I under the Law of Works by nature, and so for every Transgression against any of the Ten Commandments made liable to everlasting Damnation? and am I now thro the free Mercy and

Love

Love of God in Christ, brought under the Law of Christ, and so subject to no other Penalty for my Transgressions, but *fatherly and loving* Chastisements, which tend to the purging out of that sinful Corruption that is in me? O what a loving Father is this! O what a gracious Saviour is this! O what a wretched Man am I to transgress the Laws of such a good God as he hath been to me! O the due Consideration of this, will even as it were melt your Heart, and cause your Eyes to drop with the Tears of godly Sorrow; yea, the due Consideration of these things will
Ez. 36.31. cause you to *loath your self in your own sight for your Transgressions*; yea, not only to loath your self for them, but also to leave them, saying with *E-*
Hos. 14.8. *phraim, What have I to do any more*
Isa. 30.22. *with Idols?* and *to cast them away as a menstruous Cloath, saying unto them, get ye hence.* And truly you will desire nothing more, than that you might so live, as that you might never sin against the Lord any more. And this
Rom. 2.4. is that *Goodness of God, which*, as the Apostle saith, *leadeth to Repentance*; yea, this is that Goodness of God which

which will lead you to a *free* Obedience. So that if you do but apply the Goodneſs of God in Chriſt to your Soul in any good meaſure, then will you anſwerably yield Obedience to the Law of Chriſt; not only without having reſpect to what the *Law of Works* either promiſeth or threatneth, but alſo without having reſpect to what the *Law of Chriſt* either promiſeth or threatneth; you will do that which the Lord commandeth, *only becauſe he commandeth it*, and to the *end that you may pleaſe him*; and you will forbear what he forbids, *only becauſe he forbids it*, to the end you may not diſpleaſe him. And this Obedience is like unto *that*, which our Saviour exhorteth his Diſciples unto, *Mat.* 10.8. ſaying, *freely ye have received, freely give.* And this is *to ſerve the Lord without fear* of any Penalty which either the Law of Works, or the Law of Chriſt threatneth, *in Holineſs and Righteouſneſs all the days of your Life*, according to that Saying of *Zacharias*, *Luke* 1.74,75. And this is to *paſs the time of your ſojourning here in fear* of offending the Lord by ſinning againſt him, as the Apoſtle *Peter* exhorts,

horts, 1 *Pet.* 1, 17. yea, and this is to *serve God acceptably, with reverence and godly fear*, as the Author to the *Hebrews* exhorts, *Heb.* 12. 28. altho in the same Verse he tells them, they had *received a Kingdom which cannot be moved.* And thus my dear Friend *Neophytus*, I have endeavoured according to your desire, to give you my Judgment and Direction in these points.

Neo. And truly, Sir, you have done it very effectually, the Lord enable me to practise according to your direction.

Nom. Sir, in this your Answer to *his* Question, you have also answered *me*, and given me full Satisfaction in divers points, about which my Friend *Antinomista*, and I have had many a wrangling fit: For I used to affirm that Believers are *under* the Law, and not delivered from it, and that they *do sin*, and that God *sees* it, and is *angry* with them, and doth *afflict* them *for* it; and that therefore they ought to *humble* themselves, and *mourn* for their Sins and *confess* them, and crave *Pardon* for them; and yet truly I must confess, I did not understand what

what I ſaid, nor whereof I affirmed; and the reaſon was, becauſe I did not know the *difference between the Law, as it is the Law of Works, and as it is the Law of Chriſt.*

Ant. And, Sir, I uſed to affirm, as earneſtly as he, that Believers are *delivered* from the Law, and therefore *do not ſin*, and therefore God can *ſee no Sin* in them, and therefore is neither *angry* with them, nor doth *afflict* them *for* Sin, and therefore they have *no need* either to *humble* themſelves, or *mourn*, or *confeſs* their Sins, or beg *Pardon* for them; which I believing to be true, could not conceive how the contrary could be true alſo: But now I plainly ſee, that by means of your *diſtinguiſhing* between the Law, as it is the Law of Works, and as it is the Law of Chriſt; there is a truth in both. And therefore Friend *Nomiſta*, whenſoever either you or any Man elſe ſhall hereafter affirm that Believers are under the Law, and do ſin, and God ſees it, and is angry with them, and doth chaſtiſe them for it, and that they ought to humble themſelves, mourn, weep, and confeſs their Sins, and beg pardon for them; *if you*

mean

mean only as they are under the Law of Christ, I will agree with you, and never contradict you again.

Nom. And truly Friend *Antinomista*, if either you or any Man else shall hereafter affirm, that Believers are delivered from the Law, and do not sin, and God sees no Sin in them, nor is angry with them, nor afflicts them for their Sins, and that they have no need either to humble themselves, mourn, confess, or crave pardon for their Sins; *if you mean it only as they are not under the Law of Works*, I will agree with you, and never contradict you again.

Evan. I rejoice to hear you speak these words each to other; and truly now I am in hopes that you two will come back from both your *extreams*, and meet my Neighbour *Neophytus* in the golden *Mean*, having as the Apostle saith, *the same love, being of one accord, and of one mind.* Phil. 2. 2.

Nom. Sir, for my part, I thank the Lord, I do now plainly see that I have *erred* exceedingly, in seeking to be justified, *as it were, by the Works of the Law*; and yet could I never be perswaded to it before this day, nor Rom. 9. 32.

indeed

indeed ſhould I have been perſwaded to it now, had not you ſo plainly and fully handled this threefold Law: And truly, Sir, I do now unfeignedly deſire *to renounce my ſelf, and all that ever I have done, and by Faith to adhere only to Jeſus Chriſt, for now I ſee that he is all in all.* O that the Lord would enable me ſo to do! and I beſeech you, Sir, pray for me. Phil. 3. 7, 8, 9, 10. Col. 3. 11.

Ant. And truly, Sir, I muſt needs confeſs that I have *erred* as much on the other hand: For I have been ſo far from ſeeking to be juſtified by the Works of the Law, that I have *neither regarded Law nor Works:* But now I ſee mine Error, I purpoſe (God willing) to reform it.

Evan. The Lord grant that you may. But how do you Neighbour *Neophytus?* for methinks you look very heavily.

Neo. Truly, Sir, I was thinking of that place of Scripture where the Apoſtle exhorts us to *examine our ſelves, whether we be in the Faith or no:* Whereby it ſeems to me, that a Man may think he is in the Faith, when he is not; therefore, Sir, I would gladly hear how I may be ſure that I am in the Faith. 2 Cor. 13. 5

Evan.

Evan. I would not have you to make any queſtion of it, ſince you have grounded your Faith upon ſuch a firm Foundation as will never fail you; for the Promiſe of God in Chriſt is a tried Truth, and never yet failed any Man, nor ever will; therefore I would have you *to cloſe with Chriſt in the Promiſe*, without making any queſtion whether you are in the Faith or no; for there is an *aſſurance which ariſeth from* the exerciſe of Faith, by *a direct Act*, and that is when a Man by faith directly lays hold upon Chriſt, and concludes aſſurance from thence.

Neo. Sir, I know that the foundation whereon I am to ground my Faith remaineth ſure, and I think I have already built thereon; but yet becauſe I conceive a Man may *think* he hath done ſo, when he hath not; therefore would I fain know how I may be aſſured that I have done ſo.

Evan. Well, now I underſtand you what you mean, it ſeems you do not want a ground for your believing, but for your believing that you have believed.

Neo. Yea indeed, that is the thing I want.

Evan.

Evan. The next way to find out and know this, is to look back and reflect upon your own Heart, and consider what Actions have passed there: For indeed, this is the benefit that a reasonable Soul hath, that it is able to return upon it self, to see what it hath done, which the Soul of a Beast cannot do. Consider then I pray, that you have been *convinced that you are a sinful Man*, and therefore have feared the Lord's Wrath, and eternal Damnation in Hell: And you have been convinced that *there is no help for you at all in your self*, by any thing that you can do: And you heard it plainly proved, that *Jesus Christ alone is an all-sufficient help.* And the *free* and *full Promise* of God in Christ hath been made so plain and clear to you, that you had nothing to object why Christ might not belong to you in particular: And you have perceived a *Willingness in Christ* to receive you, and to embrace you as his beloved Spouse: And you have thereupon *consented* and resolved *to take Christ*, and to give your self unto him whatsoever betides you: And I am perswaded you have thereupon

D. *Preston* of Faith, p. 84.

felt

felt a secret *Perswasion* in your Heart, that God in Christ doth bear *a love to you*; and answerably your Heart hath been enflamed *towards him in love* again, manifesting it self in an unfeigned *desire* to be *obedient*, and subject to his Will *in all things*, and never to displease him in any thing. Now tell me I pray, (and that truly) whether you have not found these things in you as I have said.

Neo. Yea indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to conclude that you have believed; and as the Apostle *John* saith, *Hereby you may know* 1 Joh. 3. 19. *that you are of the Truth, and may assure your Heart* thereof *before God.*

Neo. Surely, Sir, this I can truly say, that heretofore, when I have thought upon my Sins, I have conceived of God and Christ as of a wrathful *Judge*, that would condemn all unrighteous Men to eternal Death; and therefore when I have thought upon the Day of Judgment and Hell-torments, I have even trembled for fear, and have as it were even hated God: And tho I have laboured to become

righteous,

righteous, that I might escape his Wrath, yet all that I did I did *unwillingly*. But since I have heard you make it so plain, that a Sinner *that sees and feels his Sins*, is to conceive of God as of a merciful, loving, and forgiving Father in Christ, that hath *committed all Judgment to his Son, who came not to condemn Men, but to save them*; methinks I do not now fear his Wrath, but do rather apprehend his Love towards me: Whereupon my Heart is enflamed towards him with such Love, that methinks I would willingly do or suffer any thing that I knew would please him, and would rather chuse to suffer any Misery than I would do any thing that I knew were displeasing to him. Joh. 3.16, 17. & 5.22

Evan. We read *Luke* 7. that when that sinful yet believing Woman, did *manifest* her Faith in Christ, by her Love to him in *washing his feet with her tears, and wiping them with the hairs of her head*, ver. 38. he said unto *Simon* the Pharisee, ver. 47. *I say unto thee her Sins which are many, are forgiven her, for she loved much*; even so I may say unto you *Nomista*, in the same words, concerning our Neigh-

bour *Neophytus*, and to you your ſelf *Neophytus* I ſay as Chriſt ſaid unto the Woman, *thy Sins are forgiven thee, thy Faith hath ſaved thee, go in peace*, ver. 48. 50.

Ant. But I pray, Sir, is not this his *reflecting upon himſelf* to find out a ground to conclude, that he hath believed a turning back from the Covenant of Grace to the Covenant of Works, and from Chriſt to himſelf?

Evan. Indeed, if he ſhould look upon theſe things in himſelf, and thereupon conclude, that *becauſe he hath done thus*, God hath accepted him and juſtified him, and will ſave him, and ſo make *them the ground of his believing*, this were to turn back from the Covenant of Grace to the Covenant of Works, and from Chriſt to himſelf. But if he look upon theſe things in himſelf, and thereupon conclude, that becauſe theſe things are in his Heart, *Chriſt dwels there by Faith*, and therefore he is accepted of God, juſtified, and ſhall certainly be ſaved, and ſo make them an *evidence* of his believing, or *ſigns* that he hath believed; this is neither to turn back from the Covenant of Grace to the Cove-

Covenant of Works, nor from Chriſt to himſelf; ſo that theſe things in his Heart being the Daughters of Faith, and the Off-ſpring of Chriſt, tho they cannot at *firſt produce* or bring forth their Mother, yet may they in time of need *nouriſh* her. *Goodwin, Chriſt ſet forth, p. 23.*

Nom. But, I pray, Sir, are there not other things, beſides theſe which he ſaith he finds in himſelf, that a Man may look upon as *evidences* of his believing?

Evan. Yea, indeed, there are divers other effects of Faith, which if a Man have in him truly, he may look upon them as evidences that he hath truly believed, and I will name three of them unto you.

Firſt, When a *Man truly loves the the Word of God*, and makes a right uſe of it; and this a Man doth, (1.) When he *hungers and thirſts after the Word*, as after the Food of his Soul, deſiring it at all times even as he doth his appointed Food, *Job* 23. 12. (2.) When he deſires, and delights *to exerciſe himſelf therein day and night*, that is, conſtantly, *Pſ.* 1. 2. (3.) When he receives the Word of God *as the Word of God*, and not as the Word

of Man; ſetting his Heart in the time of hearing or reading it as in God's preſence, and being affected with it, as if the Lord *himſelf* did ſpeak unto him, being moſt affected with *that* Miniſtry, or *that* portion of God's Word *which ſheweth him his Sin*, and ſearcheth out his moſt *ſecret* Corruptions; denying his own Reaſon and Affections, yea, and his Profits and Pleaſures in any thing when the Lord ſhall require it of him. (4.) This a Man doth when he makes the Word of God to be his *chief Comfort in the time of his Afflictions*, finding it at that time to be the main ſtay and ſolace of his Heart.

1 Joh. 5. 1. The *Second Evidence* is, When a Man *truly loves the Children of God*;
2 Joh. 1, 2. that is, all godly and religious Perſons, above all other ſorts of Men; and that is, when he loves them not
3 Joh. 1. for carnal Reſpects, but *for the Gra-*
Pſal. 16. 3. *ces of God which he ſeeth in them.* And when he *delights* in their Society and Company, and makes them his *only Companions*, *Pſal.* 119. 63. and when his Well-doing (to his power) extends it ſelf to them, in being *pitiful and tender-hearted* towards them, and

in

in gladly receiving them, and *communicating to their Neceſſities* with a ready mind; and when he hath not the *glorious Faith of Chriſt, with reſpect of Perſons*, *Jam.* 2. 1, 2, 3. but can make himſelf equal to *them of the lower ſort*, *Rom.* 12. 16. and when he loves them at *all times*, even when they are in adverſity, as Poverty, Diſgrace, Sickneſs, or otherwiſe in Miſery. Philem. 7. 1 Joh. 3. 17.

The *Third Evidence* is, When a Man can truly *love his Enemies*; and that he doth, when he can *pray heartily* for them, and *forgive* them their particular Treſpaſſes againſt him, being more grieved for their Sin againſt God, than for their wronging him; and when he can *forbear* them, tho he could be revenged of them, either by bringing Shame or Miſery upon them, 1 *Pet.* 3. 9. *Rom.* 12. 14, 17, 21. and when he ſtrives to *overcome their Evil with Goodneſs*, being willing to help them, and relieve them in their Miſery, and do them any good in Soul or Body. And laſtly, when he can freely and willingly acknowledge his Enemies juſt Praiſe, even as if he were his deareſt Friend. Mat. 5. 44. & 6. 14, 15.

Neo. But, Sir, I pray let me ask you one Queſtion more touching this Point, and that is, Suppoſe that hereafter I ſhould ſee no outward evidences, and queſtion whether I had ever any true inward evidences, and ſo whether I did ever truly believe or no: What muſt I do then?

Evan. Indeed, it is poſſible you may come to ſuch a Condition, and therefore you do well to provide aforehand for it. Now then if ever it ſhall pleaſe the Lord to give you over to ſuch a Condition, (1.) Let me warn you to take heed of forcing and conſtraining your ſelf to yield Obedience to God's Commandments, to the end you may ſo get an evidence of Faith again, or a ground to conclude that you have believed: For tho this be not to turn *quite back* to the Covenant of Works, (for that you ſhall never do) yet it is to turn aſide *towards* that Covenant, as *Abraham* did, who after that he had long waited for the Promiſed Seed, (tho he was before juſtified by believing the free Promiſe) yet for the more ſpeedy ſatisfying of his Faith, he turned aſide to go in unto *Hagar*, who

M. *Cotton* of *New England*, in his thirteenth Queſt.

who was (as you have heard) a Type of the Covenant of Works. So that you ſee this is not the right way: But, (2.) the right way for you in this caſe, to get your aſſurance again is, when all other things fail, to look to Chriſt; that is, go to the Word and Promiſe, and leave off and ceaſe awhile to reaſon about the Truth of your Faith, and ſet your Heart on work to believe, as if you had never yet done it, ſaying in your Heart, Well Satan, ſuppoſe my Faith hath not been true hitherto, yet now will I begin to endeavour after true Faith; and therefore, O Lord, here I caſt my ſelf upon thy Mercy afreſh, *For in thee the Fatherleſs find Mercy.* Thus, I ſay, hold to the Word, go not away, but keep you here, *and you ſhall bring forth fruit with patience.*

Poor Doubting Chriſtian, p. 37.

Goodwin, Child of Light, p. 194.

Hoſ. 14.3.

Luke 8.15.

Neo. Well, Sir, you have fully ſatisfied me concerning that point: But as I remember it followeth in the ſame Verſe, *Know ye not your own ſelves, how that Jeſus Chriſt is in you except you be Reprobates*; wherefore I deſire to hear, *how a Man may know that Jeſus Chriſt is in him?*

2 Cor. 13.5.

Evan. If Chriſt *be* in a Man, he *lives* in him, as ſaith the Apoſtle, *I*
Gal. 2.20. *live not, but Chriſt liveth in me.*

Neo. But how then ſhall a Man know that Chriſt *lives* in him?

Evan. In what Man ſoever Chriſt lives, according to the meaſure of his Faith, he executes his threefold Office in or towards him, *viz.* his Prophetical, Prieſtly, and Kingly Office.

Neo. I deſire to hear more of this threefold Office of Chriſt, and there-I pray, Sir, tell me, firſt, how a Man may know that Chriſt executes the *Prophetical* Office in him?

Evan. So far as any Man hears and knows, that there was a Covenant made betwixt God and all Mankind in *Adam*, and that it was an
Job 5. 27. *equal* Covenant, and that God's Juſtice muſt needs enter upon the breach of it, and that all Mankind for that cauſe were liable to eternal Death and Damnation; ſo that if God had condemned all Mankind, yet had it been but the Sentence of an equal and juſt Judge, ſeeking rather the Execution of his Juſtice than Man's Ruin and Deſtruction, and thereupon takes it home, and applies it

it particularly to himself, and so is convinced that he is a miserable lost and helpless Man: I say so far forth as a Man doth this, Christ executes his Prophetical Office in him, in teaching him, and revealing unto him the *Covenant of Works.* And so far as any Man hears and knows that God made a Covenant with *Abraham,* and all his believing Seed in Jesus Christ, offering Christ freely to all to whom the Sound of the Gospel comes, and giving him freely to all that receive him by Faith, and so justifying them, and saving them eternally; and thereupon hath his heart opened to receive this Truth, not as a Man taketh an Object, or a Theological Point into his Head, whereby he is only made able to discourse, but as an habitual and practical Point, receiving it into his Heart *by the Faith of the Gospel,* and applying it to himself, and laying his eternal state upon it, and so *setting to his Seal that God is true:* I say so far as a Man doth this, Christ executes his Prophetical Office in him, in teaching him, and revealing to him the *Covenant of Grace.* And so far as any Man

Phil. 1. 27.

Joh. 3. 33.

hears and knows, that *this is the Will*
1 Thes. 4. 3 *of God, even his Sanctification*, &c. and thereupon concludes that it is his Duty to endeavour after it; I say so far as a Man doth this, Christ executes his Prophetical Office in him, in teaching and revealing his *Law* to him. And this I hope is sufficient for answer to your first Question.

Neo. I pray, Sir, in the second place tell me how a Man may know that Christ executes his *Priestly* Office for him.

Evan. So far as any Man hears
Heb. 9. 26. and knows *that Christ hath given himself as the only absolute and perfect Sacrifice*, for the Sins of Believers, and joyned them unto himself by Faith, and himself unto them by his Spirit, and so made them one with him, *and is now entred into Heaven it self to ap-*
Heb. 9. 24. *pear in the presence of God for them*; and hereupon is emboldned to go immediately to God in Prayer *as to a Father*, and meet him *in Christ*, and present him with *Christ*, as with a
Heb. 9. 14. Sacrifice *without spot or blemish*: I say
1 Pet. 1. 19 so far as any Man doth this, Christ executes his *Priestly* Office for him.

Neo.

Neo. But, Sir, would you have a Believer to go *immediately unto God?* How then doth *Chriſt* make Interceſſion for us at God's right hand? as the Apoſtle ſaith he doth, *Rom.* 8. 34. *Perkins* on the Creed P. 356.

Evan. It is true indeed, Chriſt *as a publick Perſon*, repreſenting all Believers, appears before God his Father, and willeth according to *both his Natures*; and deſireth as he is *Man*, that God would for his Satisfaction ſake grant unto them *whatſoever they ask according to his Will*: But yet you muſt go immediately to *God* in Prayer for all *that*, you muſt not pitch your Prayers upon *Chriſt*, and *terminate* them there, as if he were to take them and preſent them to his Father; but the very *preſenting place* of your Prayers muſt be *God himſelf in Chriſt*; neither muſt you conceive as tho Chriſt the Son were *more* willing to grant your requeſt than God the Father: For whatſoever Chriſt willeth, the ſame alſo the Father (being well pleaſed with him) willeth. *In* Chriſt therefore, I ſay, and no where elſe, muſt you expect to have your Petitions granted; 1 Joh. 5. 14.

ed; and as *in* Chriſt, and no place elſe, ſo *for* Chriſt's *ſake*, and nothing elſe: And therefore I beſeech you to beware you forget not Chriſt, when you go unto the Father to beg any thing which you deſire, either for your ſelf or others, eſpecially when you deſire to have any Pardon for Sin: You are not to think that when you join with your Prayers, *faſting*, *weeping*, and *afflicting* of your ſelf, that for *ſo doing* you ſhall prevail with God to hear you, and grant your Petitions; no, no, you muſt meet God in *Chriſt*, and preſent him with *his* Sufferings, your Eye, your Mind, and all your Confidence muſt be therein, and in that be as confident as poſſibly you can; yea, expoſtulate the matter as it were, with God the Father, and ſay, Lo here is the Perſon that hath well deſerved it, here is the Perſon that wills and deſires it, *in whom* thou haſt ſaid *thou art well pleaſed*; yea, here is the Perſon that hath *paid the Debt*, and *diſcharged the Bond* for all my Sins, and therefore, O Lord! now *it ſtandeth with thy Juſtice to forgive me.* And thus if you do, then you may be aſſured

Mat. 3. 17. & 17. 5.

Iſa. 53. 4, 5, 6, 8, 11, 12.

Rom. 4. 25 & 3. 26.

ſured that Chriſt executes his *Prieſtly* Office for you.

Neo. I pray, Sir, in the third place ſhew me how a Man may know that Chriſt executes his *Kingly* Office in him.

Evan. So far as any Man hears and knows, that *all power is given unto Chriſt in Heaven and in Earth*, both to vanquiſh and overcome all the Luſts and Corruptions of Believers, and to write his Law in their Hearts; and hereupon takes occaſions to go unto Chriſt for the doing of both in him: I ſay, ſo far as he doth this, Chriſt executes his *Kingly* Office in him. Mat. 28. 18.

Neo. Then, Sir, it ſeems that the place where Chriſt executes his Kingly Office, is in the Hearts of Believers.

Evan. It is true indeed, for Chriſt's Kingdom is not temporal or ſecular over the natural Lives, or civil Negotiations of Men; but his Kingdom is ſpiritual and heavenly over the Souls of Men, to awe and over-rule the Hearts, to captivate the Affections, *to bring into Obedience the Thoughts*, and to ſubdue and *pull down ſtrong holds*. *Reynolds* on Pſ. 110. P. 9. 2 Cor. 10. 4, 5.

holds. For when our Father *Adam* tranſgreſſed, he, and we all of us forſook God, and choſe the Devil for our Lord and King; ſo that every Mother's Child of us are by nature under the Government of Satan, and he rules over us; till Chriſt comes into our Hearts, and diſpoſſeſſeth him, according to the ſaying of Chriſt himſelf, *Luke* 11. 21, 22.

Harmony 329. *When a ſtrong Man armed keeps his Palace, his Goods are in peace*; that is, ſaith *Calvin*, Satan holdeth them that are in ſubjection to him in ſuch Bonds and quiet Poſſeſſions, that he rules over them without reſiſtance: But when Chriſt comes to dwell in any Man's Heart by Faith, according to the meaſure of Faith he diſpoſſeſſeth him, and ſeats himſelf in the Heart, and roots out and pulls down all that withſtands his Government there; and as a valiant Captain, he ſtands upon his guard, and enables the Soul to gather together all its Forces and Powers to reſiſt and withſtand all its, and his Enemies, and to ſet it ſelf in good earneſt againſt them, when they at any time offer to return again, and he doth eſpecially enable

enable the Soul to reſiſt, and ſet it ſelf againſt the *principal* Enemy, even that which doth moſt oppoſe Chriſt in his Government; ſo that whatſoever Luſt or Corruption is moſt predominant in a Believer's Heart or Soul, Chriſt doth enable him to take *that* into his Mind, and to have moſt revengeful Thoughts againſt it, and to make Complaints to him againſt it, and to deſire power and ſtrength from him againſt it; and all becauſe it moſt withſtands the Government of Chriſt, and is the rankeſt Traitor to Chriſt; ſo that he uſeth all the means he can to bring it before the Judgment-ſeat of Chriſt, and there he calls for Juſtice againſt it; ſaying, O Lord Jeſus Chriſt, here is a Rebel and a Traytor that doth withſtand thy Government in me, wherefore I pray thee come and execute thy Kingly Office in me, and ſubdue it, yea vanquiſh and overcome it; whereupon Chriſt gives the ſame anſwer that he did to the Centurion, *Go thy way, and as thou haſt believed, ſo be it done unto thee.* Mat. 8. 13.

And as Chriſt doth thus ſuppreſs all other Governours but himſelf in the

the Heart of a Believer, ſo doth he raze out, and deface all other Laws, and *writes his own there*, according to his Promiſe, *Jer.* 31. 33. and makes them plyable and willing to do and ſuffer his Will, and that *becauſe* it is his Will. So that the Mind and Will of Chriſt, laid down in his Word, and manifeſted in his Works, is not only the *Rule* of a Believer's Obedience, but alſo the *Reaſon* of it; as I once heard a godly Miniſter ſay in the Pulpit: So that he doth not only do that which *is* Chriſt's Will, but he doth it *becauſe* it is his Will. That Man who hath the Law of Chriſt written in his Heart, according to the *meaſure* of it, he reads, he hears, he prays, he receives the Sacrament, he keeps the Lord's-day holy, he exhorts, he inſtructs, he confers, and doth all the Duties that belong to him in his general calling, *becauſe* he knows it is the Mind and Will of Chriſt he ſhould do ſo; yea, he patiently ſuffers, and willingly undergoes Afflictions for the cauſe of Chriſt, becauſe he knows it is the Will of Chriſt. Yea ſuch a Man doth not only yield Obedience, and perform

M. *Caryl* at Black-fr[illegible].

form the Duties of the *first* Table of the Law by virtue of Chriſt's Command, but of the *ſecond* alſo: That Husband, Parent, Maſter or Magiſtrate, who hath the Law of Chriſt written in his Heart, he doth his Duty to his Wife, Child, Servant or Subject, willingly and uprightly, *becauſe* Chriſt requires it, and commands it: And ſo that Wife, Child, Servant or Subject, that hath the Law of Chriſt written in his or her Heart, they do their Duties, to Huſband, Parent, Maſter or Governour, freely and chearfully, *becauſe* their Lord Chriſt commands it. Now then if you find theſe things in your heart, you may conclude that Chriſt rules and reigns there as Lord and King.

Neo. Sir, be pleaſed to give me leave to tell you ſome part of my Mind, and then I will ceaſe to trouble you any more at this time: The truth is, I have ever ſince I could remember, felt a kind of reſtleſs Diſcontentedneſs in my Spirit, and for many years together I fed my ſelf with hopes of finding Reſt and Content in Perſons and Things here below; ſcarce thinking of the State and

and Condition of my Soul, or of any Condition beyond this Life, until (as I told you before) the Lord was pleaſed to viſit me with a Fit of Sickneſs, and then I began to bethink my ſelf of Death, Judgment, Hell and Heaven, and to take care and ſeek reſt for my Soul, as well as for my Body: But alas, I could never find reſt for it before this day; becauſe indeed I *ſought it not by Faith, but as*
Rom. 9. 32. *it were by the Works of the Law*; or in plain terms, becauſe I ſought it not in *Chriſt*, but in my *ſelf*; but now I
Col. 3. 11. bleſs God, I ſee that *Chriſt is all in all.* And therefore by the Grace of God, I am reſolved no longer to ſeek reſt and content neither in any earthly thing, nor in mine own Righteouſneſs; but only in the free Love and Favour of God, as he is in his Son Jeſus Chriſt; and (God willing) there ſhall be my Soul's reſt: And I beſeech you, Sir, pray for me, that it may be ſo, and I have done.

Evan. This Point concerning the Heart's Happineſs, or Soul's Reſt, is a Point very needful for us to know, and indeed it is a Point that I have formerly

formerly thought upon: And therefore tho my occaſions do now begin to call me away from you; yet nevertheleſs, ſince you have begun to ſpeak of it, I ſhall if you pleaſe, proceed on as you ſhall any of you give occaſion, and as the Lord ſhall enable me.

Ant. With a very good will, Sir; for indeed it is a Point that I much deſire to hear of.

Evan. Then I would intreat you to conſider with me, that when God at firſt gave Man an elementary Body, he did alſo infuſe into him an immortal Soul of a ſpiritual Subſtance; and tho he gave his Soul a *local* Being in his *Body*, yet he gave it a *ſpiritual* well-being in *himſelf*; ſo that the Soul was in the Body by Location, and at reſt in God by Union and Communion; and this *Being* of the Soul in God at firſt, was Man's *true* Being, and his *true* Happineſs. Now Man falling from God, God in his Juſtice left Man; ſo that the actual Union and Communion that the Soul of Man had with God at firſt, is broken off; God and Man's Soul are parted, and it is in a reſtleſs

reſtleſs Condition. Howbeit, the Lord having ſeated in Man's Soul a certain Character of himſelf, the Soul is thereby made to re-aſpire towards that *ſummum bonum*, that chief Good, even God himſelf, and can find no reſt any where till it come to him.

Nom. But ſtay, Sir, I pray you, how can it be ſaid that Man's Soul doth re-aſpire towards God the Creator, when it is evident that every Man's Soul naturally is bent towards the Creature, to ſeek reſt there?

Evan. For anſwer hereunto, I pray conſider, that naturally Man's Underſtanding is dark and blind, and therefore is ignorant what his own Soul doth deſire, and ſtrongly aſpire unto; it knoweth indeed that there is a want in the Soul, but till it be enlightned, it knoweth not what it is which the Soul wanteth: For indeed the caſe ſtandeth with the Soul, as with a Child new born, which Child by natural Inſtinct doth gape and cry for Nutriment; yea, for *ſuch* Nutriment as may agree with its tender Condition; and if the Nurſe

thro

thro Negligence or Ignorance either give it no Meat at all, or elſe ſuch as it is not capable of receiving, the Child refuſeth it, and ſtill cryeth in ſtrength of deſire after the Dug; yet doth not the Child in this Eſtate know by any intellectual Power and Underſtanding, what it ſelf deſireth. Even ſo Man's poor Soul doth cry to God as for its proper Nouriſhment, but his Underſtanding like a blind ignorant Nurſe, not knowing what it cryeth for, doth offer to the Heart a Creature inſtead of a Creator: Thus by reaſon of Blindneſs of the Underſtanding, together with the Corruption of the Will and Diſorder of the Affections, Man's Soul is kept by Violence from its proper Center, even God himſelf. O how many Souls are there in the World, that are hindred, if not quite kept from reſt in God, by reaſon that their blind Underſtanding doth preſent unto their ſenſual Appetites, Varieties of ſenſual Objects?

Is there not many a *luxurious* Perſon's Soul hindred, if not quite kept from true reſt in God, by that Beauty which Nature hath placed in Feminine

nine Faces; especially when Satan doth secretly suggest into such feminine Hearts, a desire of artificial dressing from the Head to the Foot; yea, and sometimes painting the Face like their Mother *Jezebel?*

And is there not many a *voluptuous Epicure's* Soul hindred, if not quite kept from rest in God, by beholding the Colour, and tasting the Sweetness of dainty delicate Dishes, his Wine red in the Cup, and his Beer of Amber Colour in the Glass? In the Scripture we read of a certain Man that faired deliciously every day, as if there had been no more but one so ill disposed: But in our times there are certain hundreds both of Men and Women, that do not only fare deliciously, but voluptuously twice every day, if no more.

And is there not many a *proud* Person's Soul hindred, if not quite kept from rest in God, by the harmonious Sound of popular Praise, which like a Loadstone, draweth the vain-glorious Heart to hunt so much the more eagerly, to augment the eccho of such vain windy Reputation?

And

And is there not many a *covetous* Perſon's Soul hindred, if not quite kept from reſt in God, by the cry of great Abundance; the Words of Wealth, and the Glory of Gain?

And is there not many a *Muſical* Mind hindred, if not quite kept from ſweet Comfort in God, by the Harmony of artificial Concord upon Muſical Inſtruments?

And how many perfumed *Fools* are there in the World? who by ſmelling their ſweet Apparel, and their ſweet Noſe-gays, are kept from Souls Sweetneſs in Chriſt. And thus doth Satan like a cunning Fiſher, bait his Hook with a ſenſual Object, to catch Men; and having gotten it into their Jaws, he draweth them up and down in their ſenſual Contentments, till he hath ſo drowned them therein, that the Peace and Reſt of their Souls in God be almoſt forgotten: And hence it is that the greateſt *part* of Man's life, and in many their *whole* life, is ſpent in ſeeking Satisfaction to the ſenſual Appetite.

Nom. Indeed, Sir, this which you have ſaid, we may ſee truly verified in many Men, who ſpend their days about

about these Vanities, and will afford no time for religious Exercises, no, not upon the Lord's-day by their Good-will.

Evan. You say the truth, and yet let me tell you withal, that a Man by the power of *Natural Conscience* may be forced to confess that his hopes of Happiness are in God alone, and not in these things; yea, and to forsake Profits and Pleasures, and all sensual Objects, as unable to give his Soul any true Contentment, and fall to the performance of religious Exercises, and yet rest *there*, and never come to *God* for rest. And if we consider it, either in the rude multitude of *sensual Livers*, or in the more *seemingly Religious*, we shall perceive that the religious Exercises of many Men, do strongly deceive, and strangely delude them of their Hearts Happiness in God.

For the first sort, *sensual Livers*, tho they be such as make their Belly their best God, and do no Sacrifice but to *Bacchus*, *Apollo*, or *Venus*, tho their Conscience do accuse them that these things are naught; yet because they have the name of Christians put upon them

them in their Baptiſm; and for as much as they do often repeat the Lord's Prayer, the Apoſtles Creed, and the Ten Commandments, and becauſe it may be they have lately accuſtomed themſelves to go to Church to hear Divine Service, and a Sermon now and then; and becauſe they have divers times received the Sacrament, they will not be perſwaded but that God is well pleaſed with them; and a Man may as well perſwade them that they are not Men and Women, as that they are not in a good Condition.

And for the ſecond ſort, that ordinarily have more humane Wiſdom and Learning, and *ſeem to be more holy and devout* than the former ſort of *ſenſual* ignorant People; yet how many are there of *this* ſort, that never paſs further than the outward Court of *Bodily Performances*, feeding and feaſting themſelves as Men in a Dream, ſuppoſing themſelves to have *all* things, and yet indeed have *nothing* but only a Bladder full, or rather a Brain full of Wind and worldly Conceptions. Are there not ſome who give themſelves to more

ſpecial ſearching and ſeeking out for Knowledge in Scripture-learning, and Clerk-like Skill in *this* Art, and *that* Language, till they come to be able to repeat all the Hiſtorical Places in the Bible; yea, and all thoſe Texts of Scripture, which they conceive do make for ſome private Opinion of theirs concerning Ceremonies, Church-Government, or other ſuch circumſtantial Points of Religion; touching which Points they are very able to reaſon and diſpute, and to put forth ſuch curious Queſtions as are not eaſily anſwered.

And are not ſome of theſe Men, exceſſive and mutable in the Performance of Religious Exerciſes? Surely *Paul* did perceive that this was the very *God* of ſome Men in his time, and therefore he willeth *Timothy* to inſtruct others, that *bodily Exerciſe profiteth little*,, or as ſome read it, *nothing at all*; and he oppoſes thereunto *Godlineſs*, as being another thing than Bodily Exerciſe; and ſaith, that *it is profitable unto all things*. And do not you think there are ſome Men at this day that know none other good than *Bodily Exerciſe*, and can hardly diſtin-

1 Tim. 4. 8.

diſtinguiſh betwixt *it* and *Godlineſs*. Now thoſe Bodily Exerciſes are mutable and variable, according to their Conceits and Opinions: For all theſe have their ſeveral Services, (as they call them) yet all *bodily*, and for the moſt part *only* bodily, which they perform to eſtabliſh a reſt to their Souls, becauſe they want reſt in GOD: And hence it is that their Peace and Reſt is up and down according to their working better or worſe; ſo many Chapters muſt be read, and ſo many Sermons muſt be heard, and ſo many times they muſt pray in one day, and ſo many days in the Week, or in the Year, they muſt faſt, *&c.* or elſe their Souls can have no reſt. But miſtake me not, I pray, in imagining that I ſpeak againſt the *doing* of theſe things, for I do them all my ſelf; but I ſpeak againſt *reſting* in the doing of them, which I deſire not to do.

And thus you ſee that Man's blind Underſtanding doth not only preſent unto the *ſenſual* Appetite, ſenſual Objects; but alſo to the *rational* Appetites, rational Objects; ſo that Man's poor Soul is not only kept from reſt

in God by means of *Senſuality*, but alſo by means of *Formality*. If Satan cannot keep us from reſt in God by feeding our Senſes with our Mother *Eve*'s Apple, then he attempts to do it by blinding our Eyes, and ſo hindring us from ſeeing the Paths of the Goſpel; if he cannot keep us in *Egypt* by the Fleſh-pots of *Senſuality*, then will he make us wander in the Wilderneſs of Religious, and Rational *Formality*; ſo that if he cannot hinder us more groſly, then he attempts to do it more cloſely.

Nom. But, Sir, I am perſwaded there be many Men that are ſo religiouſly exerciſed, and do perform ſuch Duties as you have mentioned, and yet reſt not in them, but in God.

Evan. Queſtionleſs there be ſome Chriſtians that look upon ſuch Exerciſes as means ordained of GOD, both to beget and increaſe Faith, and all other Graces of his Spirit, in the Hearts of his People; and therefore to the intent that their Faith, and Love, and other Graces may increaſe, they are careful to wait upon God, in taking all convenient Opportuni-

ties

ties to exerciſe themſelves therein, and yet have their Souls Reſt in God, and not in ſuch Exerciſes. But alas, I fear the number of ſuch Men are very few, in compariſon of them that do otherwiſe: For do not the moſt part of Men that are ſo religiouſly exerciſed, rather conceive that *as they have offended* and diſpleaſed *God by their former Diſobedience, ſo they muſt pacify and appeaſe him by their future Obedience*; and therefore they are careful to exerciſe themſelves in *this* way of Duty, and *that* way of Worſhip, and all to that end: yea, and they conceiving that they have corrupted and defiled, and polluted themſelves by their *falling into Sin*, they muſt alſo purge, cleanſe, and purify themſelves by *riſing out of Sin*, and walking in new Obedience; and ſo all the Good they do, and all the Evil they eſchew, is to pacify God, and appeaſe their own Conſciences: And if they ſeek reſt to their Souls this way, it is the way of the *Covenant of Works*, wherein they ſhall never be able to reach God; nay, it is the way to come to God *out of Chriſt*, where they ſhall never be able

to come near him, he being a *consuming Fire.*

Nom. But, Sir, I pray you, would you have our Souls to be no longer exercised about any of their Objects, would you have us no longer to take comfort in the good things of this life?

Evan. I pray do not mistake me, I do not speak as tho I would have you *Stoically* to refuse the lawful use of any of the Lord's good Creatures, which he shall be pleased to afford you, neither do I prohibit you from all comfort therein: But this is it I desire, to wit, that you would endeavour to attain to such a Peace, Rest, and Content in God *as he is in Christ*, that the violent cry of your Hearts may be restrained, and that your Appetites may not be so forcible, nor so unruly as they are naturally; but that the Unruliness thereof may be brought into a very comly *Decorum* and Order; so that your sensual Appetites may with much more Easiness and Contentedness be denied the Objects of their Desires, yea and be contented (if occasion be) with *that* which is most repugnant to them, as with Hunger, Cold, Nakedness, yea and with Death

it

it ſelf: For ſuch is the wonderful working of the Hearts Quiet and Reſt in God, that altho a Man's Senſes be ſtill exerciſed in, and upon their proper Objects, yet may it be truly ſaid, that ſuch a Man's Life is not ſenſual; for indeed his Heart taketh little Contentment in any ſuch Exerciſes, it being for the moſt part exerciſed in a more tranſcendent Communion with God as he is in Chriſt. So that indeed the Man that hath this Peace and Reſt in God, may be truly ſaid to *uſe this World as tho he uſed it not*, 1 Cor. 7. 31. becauſe he receiveth no cordial Contentment from any ſenſual Exerciſe whatſoever, and becauſe his Heart is withdrawn from them; which withdrawing of the Heart is not unaptly pointed at, in the Speech of the Spouſe, *Can.* 5. 2. *I ſleep*, ſaith ſhe, *but my Heart waketh*; even ſo may it be ſaid, that ſuch a Man, he is ſleeping, looking, hearing, taſting, ſmelling, eating, drinking, feaſting, *&c.* but his Heart is withdrawn from the Creature, and rejoycing in God his Saviour, and his Soul is magnifying his Lord; ſo that in the midſt of all ſenſual Delights, his Heart ſecretly ſaith, Ay but my Happineſs is not here.

Nom. But, Sir, I pray you, why do you call rational and religious Exerciſes, a *Wilderneſs?*

Evan. For two Reaſons; (1.) Becauſe that as the Children of *Iſrael* when they were got out of *Egypt*, did yet wander many years in the Wilderneſs before they came into the Land of *Canaan*; even ſo do many Men wander long in rational and religious Exerciſes, after they have left a ſenſual Life, before they come to Reſt in God, whereof the Land of *Canaan* was a Type. (2.) Becauſe as in a Wilderneſs Men often loſe themſelves, and can find no way out, but ſuppoſing (after long travel) that they are near the place whither they would go, are in truth farther off; even ſo fareth it with many; yea, with all ſuch as walk in the way of *Reaſon*, they loſe themſelves in the Woods and Buſhes of their Works and Doings; ſo that the longer they travel, the further they are from God, and true Reſt in him.

Nom. But, Sir, you know that the Lord hath endued us with reaſonable Souls, would you not then have us to make uſe of our *Reaſon?*

Evan. I pray you do not miſtake me;

me; I do not contemn nor deſpiſe the uſe of *Reaſon*, only I would not have you to eſtabliſh it for the chief Good, but I would have you to keep it under; ſo that if with *Hagar*, it attempt to bear rule, and lord it over your Faith, then would I have you in the Wiſdom of God, like *Sarah*, to caſt it out from having Dominion: In few words, I would have you more ſtrong in *deſire*, than curious in *Speculation*; and to long more to *feel Communion with God*, that to be able to diſpute of the *Genus*, or *Species* of any queſtion, either humane or divine, and preſs hard to know God by *powerful Experience*; and tho your Knowledge be great, and your Obedience ſurpaſſing many; yet would I have you to be truly nullified, annihilated, and made nothing, and become Fools in all fleſhly Wiſdom, *and glory in nothing, but only in the Lord*; and I would have you with the eye of Faith ſweetly to behold all things extracted out of one thing, and in one to ſee all: In a word, I would have in you a moſt profound Silence, contemning all curious Queſtions and Diſcourſes, and to ponder much in your Heart, but prate little with your

1 Cor. 1. 31.

Jam. 1. 19. Tongue; *Be ſwift to hear, but ſlow to ſpeak, and ſlow to wrath,* as the Apoſtle *James* adviſeth you: And by this means will your Reaſon be ſubdued, and become *one* with your Faith; for then is Reaſon *one* with Faith, when it is ſubjugated unto Faith; and then will Reaſon keep its true liſts and limits, and you will become ten times more reaſonable than you were before. So that I hope you now ſee that the Heart's Farewel from the ſenſual and rational Life, is not to be conſidered abſolutely but reſpectively; it doth not conſiſt in a going out of either, but in a right uſe of both.

Nom. Then, Sir, it ſeemeth to me, that *God in Chriſt apprehended by Faith, is the only true Reſt for Man's Soul.*

Evan. There is the true Reſt indeed, *there* is the Reſt which *David* invites his Soul unto, when he ſaith,

Pſ. 116. 7. *Return unto thy Reſt, O my Soul, for the*

Heb. 4. 3. *Lord hath dealt bountifully with thee: For we which have believed,* ſaith the Author to the Hebrews, *do enter into*

Mat. 11. 28 *Reſt*; and, *Come unto me,* ſaith Chriſt, *all ye that labour, and are heavy laden,*

and

and I will give you reſt. And truly my Neighbours and Friends, believe it, we ſhall never find Heart's Happineſs, and true Soul's Reſt, until we find it *here:* For howſoever a Man may think, if he had this Man's *Wit*, and that Man's *Wealth*, this Man's *Honour*, and that Man's *Pleaſure*; this *Wife*, or that *Husband*, ſuch *Children*, and ſuch *Servants*, his Heart would be ſatisfied, and his Soul would be contented; yet which of us hath not by our own experience found the contrary? For not long after that we have obtained the thing we did ſo much deſire, and wherein we promiſed our ſelves ſo much Happineſs, Reſt, and Content, we have found nothing but Vanity and Emptineſs in it: Let a Man but deal plainly with his own Heart, and he ſhall find that notwithſtanding he hath *many* things, yet there is ever *one* thing wanting; for indeed Man's Soul cannot be ſatisfied with any Creature, no, not with a *world* of Creatures: And the Reaſon is, becauſe the deſires of Man's Soul are infinite, according to that infinite Goodneſs which it once loſt, in loſing God; yea,

yea, and Man's Soul is a Spirit, and therefore cannot communicate with any corporal thing; ſo that all Creatures not being that infinite and ſpiritual Fulneſs which our Hearts have loſt, and towards which they do ſtill re-aſpire, they cannot give it full Contentment.

Nay, let me ſay more, howſoever a Man may in the midſt of his ſenſual Fulneſs be convinced in his Conſcience, that he is at enmity with GOD, and therefore in danger of his Wrath and eternal Damnation, and be thereupon moved to reform his Life, and amend his Ways, and endeavour to ſeek Peace and Reſt to his Soul; yet this being in the way of *Works*, it is impoſſible that he ſhould find Reſt: For his Conſcience will ever be accuſing him, that this *good* Duty he ought to have done, and hath *not* done it; and this *Evil* he ought to have forborn, and yet he hath *done* it; and in the performance of *this* Duty he was remiſs, and in *that* Duty very defective; and *many* ſuch ways will his Soul be diſquieted.

But when a Man once comes to believe that all his Sins, both paſt, preſent, and to come, are freely and fully pardoned, and God in Chriſt graciouſly reconciled unto him; the Lord doth hereupon ſo reveal his Fatherly Face unto him in Chriſt, and ſo make known that incredible Union betwixt him and the believing Soul, that his Heart becomes quietly contented in God, who is the proper element of its Being; for hereupon there comes into the Soul ſuch Peace flowing from the God of Peace, that it fills the emptineſs of the Soul with true Fulneſs, in the Fulneſs of God: So that now the Heart ceaſeth to moleſt the Underſtanding and Reaſon, in ſeeking either variety of Objects, or augmentation of degrees, in any comprehenſible thing: And that becauſe the reſtleſs longing of the Mind which did before cauſe unquietneſs and diſorder, both in the variety of mental Projects, and alſo in the ſenſual and beaſtly Exerciſes of the corporal and external Members, is ſatisfied and truly quieted; for when a Man's Heart is at Peace in God, and

and is become truly full in that *Peace*
Phil. 4. 7. *and Joy which passeth Understanding*, then the Devil hath not that hope to prevail against his Soul, as he had before: He knows right-well that it is in vain to bait his Hook with Profits, Pleasures, Honour, or any other such like *seeming* Good, to catch such a Soul that is thus at quiet in God; for he hath all Fulness in God, and what can be added to Fulness, but it runneth over? Indeed empty Hearts like empty Hogsheads, are fit to receive any matter which shall be put into them; but the Heart of the
Rom. 15. 13 Believer being *filled with Joy and Peace in believing*, doth abhor all such base Allurements, because it hath no room in it self to receive any such *seeming* Contentments. So that to speak as the truth is, there is nothing that doth truly and unfeignedly root Wickedness out of the Heart of Man, but only the true Tranquility of the Mind, or the Rest of the Soul in God: And to say as the thing is, this is such a Peace and such a Rest to the Creature in the Creator, that according to the measure of its Establishment by Faith, no created comprehensible

prehenſible thing can either add to it, or detract from it; the Increaſe of a Kingdom cannot augment it, the greateſt Loſſes and Croſſes in worldly things cannot diminiſh it, a Believers good Works do all flow from it, and ought not to return to it, neither ought humane Frailties to moleſt it: However this is moſt certain, neither Sin nor Satan, Law nor Conſcience, Hell nor Grave, can quite extinguiſh it, for it is the Lord alone that gives and maintains it: *Whom have I in Heaven but thee*, ſaith *David*, *and there is none upon Earth that I deſire beſides thee?* Pſ. 73. 25. It is the *pleaſant Face* of God in Chriſt, that *puts Gladneſs into his Heart*, *Pſal.* 4. 7. and when that *Face is hid*, *then he is troubled*, *Pſal.* 30. 7. But to ſpeak more plainly; Tho the Peace and Joy of true Believers may be extenuated or *diminiſhed*, yet doth the Teſtimony of their *Being* remain ſo ſtrong, that they could ſay, even when they have felt God to be withdrawing himſelf from them, *My God, my God, why haſt thou forſaken me?* Pſ. 22. 1. yea, and in the night of God's abſence to remain confident, *that tho*

Sorrow

Pſal. 30:5. *Sorrow be over night, yet Joy will come in the morning:* Nay, tho the Lord ſhould ſeem to kill them with Un-
Job 13.15. kindneſs, *yet will they put their Truſt*
Job 19.25. *in him*, knowing that for all this, *their Redeemer liveth*; *ſo ſtrong is the Joy of their Lord.* Theſe are the Peo-
Neh. 8.10. ple that are *kept in perfect Peace, be-*
Iſa. 26.3. *cauſe their Minds are ſtayed on the Lord.*

Wherefore, my dear Friends and loving Neighbours, I beſeech you take heed of deeming any Eſtate happy, until you come to find this true Peace and Reſt to your Souls in God: O! beware leſt any of you do content your ſelves with a Peace rather of Speculation, than of Power: O! be not ſatisfied with ſuch a Peace as conſiſteth either in the Act of Oblivion, or Neglect of Examination: Nor yet in any brain-ſick Suppoſition of Knowledge theological and divine, and ſo frame rational Concluſions to protract time, and ſtill the Cries of an accuſing Conſcience; but let your Hearts take their laſt farewel of falſe Felicities, wherewith they have been all of them more or leſs detained, and kept from

from their true Reſt: O be ſtrong in Reſolution, and bid them all farewel; for what have your Souls to do any longer among theſe groſs, thick, and bodily things here below, that you ſhould ſet your Love upon them, or ſeek Happineſs in them? your Souls are of a higher and purer nature, and therefore their well-being muſt be ſought in ſomething that is higher and purer than they, even in God himſelf.

True it is indeed, that we are all of us too unclean to touch God in an *immediate* Unity; but yet there is a pure counter-part of our Natures, and that pure Humanity is immediately knit to the pureſt Deity; and by that immediate Union, you may come to a mediate Union; for the Deity and that Humanity being united, make one Saviour, Head and Husband of Souls; and ſo you being married to him, that is, God in him, you come alſo to be one with God: He one by perſonal Union, and you one by a myſtical. Clear up then your Eyes, and fix them on him as on the faireſt of Men, the Perfection of ſpiritual Beauty, the Treaſure of heavenly

Rouſes Myſtical marriage, p. 8, 9.

heavenly Joy, the true Object of moſt fervent Love: Let your Spirits look, and long, and thirſt for this Lord; let your Souls cleave to him, let them hang about him, and never leave him, till he be brought into the Chambers of your Souls; yea, tell him reſolutely you will not leave him till you hear his Voice in your Souls, ſaying, *My Beloved is mine,* Cant. 2. 16 *and I am his*; yea, tell him you are Ver. 5. *ſick of Love*; let your Souls go as it were, out of your Bodies, and out of the World by heavenly Contemplations; and treading upon the Earth with the bottom of your Feet, ſtretch your Souls up to look over the World, into that upper World where your Treaſure is, and where your Beloved dwelleth.

And when any of your Souls ſhall Pſ. 45. 10, 11. thus *forget her own People, and her Fathers Houſe*, Chriſt her *King ſhall ſo deſire her Beauty*, and be ſo much in love with her, that like a Loadſtone this Love of his ſhall draw the Soul in pure deſire to him again; and Pſal. 42. 1. then as the *Hart panteth after the Water-brooks, ſo will your Soul pant after God.* And then according to the

the meaſure of your Faith, your Souls ſhall come to have a real reſt in God, and be filled *with Joy unſpeakable and glorious.* 1 Pet. 1. 8.

Wherefore I beſeech you ſet your Mouths to this Fountain *Chriſt*, and ſo ſhall your Souls be filled with the Water of Life, with the Oyl of Gladneſs, and with the new Wine of the Kingdom of God; from him you ſhall have weighty Joys, ſweet Embracements, and raviſhing Conſolations. And how can it be otherwiſe, when your Souls ſhall really communicate with God, and by Faith have a true taſte, and by the Spirit have a ſure earneſt of all heavenly Preferments, having as it were one foot in Heaven, whilſt you live upon Earth? O then what an Euchariſtical Love will ariſe from your thankful Hearts, extending it ſelf firſt towards God, and then towards Man for God's ſake? and then *according to the meaſure of your Faith will be your willing Obedience* to God, and alſo to Man for God's ſake; for Obedience being the kindly fruit of Love, a loving Soul bring-

bringeth forth this fruit as kindly, as a good Tree bringeth forth its fruit; for the Soul having tasted Christ in an heavenly Communion, so loves him, that *to please him is a Pleasure and Delight* to her self, and the more Christ Jesus comes into the Soul by his Spirit, the more spiritual he makes her, and turns her Will into his Will, making her of one Heart, Mind, and will with him.

So that for a Conclusion, this I say, That if the everlasting Love of God in Jesus Christ be truly made known to your Souls, according to the measure thereof, you shall have no need to frame and force your selves to love, and do good Works; for your Soul will ever stand bound to love God, and keep his Commandments, and it will be your
Joh. 4. 34. *Meat and Drink to do his Will.* And truly this Love of God will cut down Self-love, and Love of the World; for the Sweetness of Christ's Spirit will turn the Sweetness of the Flesh into Bitterness, and the Sweetness of the World into Contempt. And if you can behold *Christ* with open

open face, you shall see and feel things *unutterable*; and be *changed* from Beauty to Beauty, *from Glory to Glory by the Spirit of the Lord*; and so be happy in this Life in your Union with Happiness, and happy hereafter in the full fruition of Happiness: Whither the Lord Jesus Christ bring us all in his due time. *Amen.* 2Cor.3.18

And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. Acts20.32

Neo. Well, Sir, at this time I will say no more, but that it was a happy hour wherein I came to you, and a happy Conference that we have had together: Surely, Sir, I never *knew Christ* before this day; O what cause have I to thank the Lord for my coming hither, and my two Friends as a means of it? and, Sir, for the pains you have taken with me, I pray the Lord to requite you; and so beseeching you to pray the Lord to increase my Faith, and to help mine Unbelief, I humbly take my

my leave of you, praying the God of Love and Peace to be with you.

Nom. And truly, Sir, I believe that I have cauſe to ſpeak as much in that caſe as he hath; for tho' I have out-ſtript him in Knowledge, and it may be alſo in ſtrict walking; yet I now ſee that my Actions were neither from a right *Principle*, nor to a right *End*; and therefore have I been in no better a condition than he: And truly, Sir, I muſt needs confeſs, I never heard ſo much of *Chriſt*, and the *Covenant of Grace*, as I have this day; the Lord make it profitable to me, and I beſeech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the Law, and the Works thereof, as I ſhould. But, God willing, I ſhall hereafter (if the Lord prolong my days) be more careful how I lead my life, ſeeing the *Ten Commandments are the Law of Chriſt*. And I beſeech you, Sir, remember me in your Prayers; and ſo with many Thanks to you for your pains,

pains, I take my leave of you, beſeeching *the Grace of our Lord Jeſus Chriſt to be with your Spirit.* Amen. Gal. 6. 18.

Evan. *Now the very GOD of Peace, that brought again from the dead, our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well pleaſing in his ſight through Jeſus Chriſt, to whom be Glory for ever and ever.* Amen. Heb. 13. 20, 21.

John 8. 36. *If the Son make you free, you ſhall be free indeed.*

Gal. 5. 1. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free.*

Verſe 13. *Only uſe not your liberty for an occaſion to the Fleſh, but by Love ſerve one another.*

Chap. 6. ver. 16. *And as many as walk according to this rule, Peace be upon them, and Mercy, and upon the Iſrael of God.*

Mat. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them to Babes.*

1 Cor.

1 Cor. 15. 10. *I laboured more abundantly than they all, yet not I, but the Grace of God that was with me.*

Pſal. 36. 11. *Let not the foot of Pride come againſt me.*

FINIS.

ERRATA.

PAge 9. line 8. r. *upon.* p. 15. l. 6. r. *made with.* p. 70. l. 11. *a fine,* r. *put.* p. 102. l. 6. *a fi.* r. *and* that *to.* p. 106. l. 12. *a fi.* r. *Iſa.* p. 109. l. 13. *a fi.* r. *feared.* p. 110. l. 4. *a fi.* r. *Neo.* p. 131. l. 18. r. *into.* p. 161. l. 5. r. *your.* p. 188. l. 8. r. *nor.* p. 206. l. 8. *a fi.* r. *they.* l. 6. *a fi.* r. *then have.* p. 247. l. 2. r. *Fatherly.* p. 272. l. 12. r. *therefore.*